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## OUR GLORIOUS IMMACULATA.

"There is no stain in thee."

THE central doctrine of the Christian revelation is that of the Incarnation: "The Word was made flesh and dwelt amongst us." Around this source of divine light magnificent planets move, deriving all their radiance from it, and adorning it in return, as the heavenly bodies of our system form a crown of glory around the sun. Such brilliant satellites are the dogmas and the Gospel facts which illustrate the motive of the Incarnation, and which have their entire *raison-d'être* in the Incarnation; in particular, the Virgin-Birth of Christ, the ἀειπαρθενία, or ever-virginity of the Blessed Virgin Mary, and her Immaculate Conception. We are all well pleased to see that of late the first two of these doctrines have been earnestly defended by the leading Anglican divines, such as the Bishop of Worcester and Canon Wirgman of Grahamstown.

But the dogma of the Immaculate Conception is accepted by very few members of the Episcopalian Church. Just now it is peculiarly opportune to invite to it the attention of Christians, Catholic and Protestant, explaining and proving the doctrine with special care, because, since the eighth of last December, we have entered upon the jubilee year of its solemn definition. On that day, the Feast of the Immaculate Conception, our Holy Father Pius X proclaimed the opening of this jubilee year, and expressed his intention of closing it in person, on December 8, 1904, by a most solemn ceremony.

On the eve of the feast, receiving the superiors and students of

the North American College, he reminded them that, as their country was especially dedicated to the Immaculate Conception even before the dogma was solemnly proclaimed, they should be, during the coming year, particularly fervent in their devotion to the Mother of God.

On the feast itself, solemn functions were held in most of the churches in Rome, and the correspondent of the London *Tablet* states that the number of Communions was probably never before equalled on that annual festival.

During this year, on the eighth day of each month, special devotions will take place in countless Catholic churches all over the earth, in thanksgiving to the Lord for the dogmatic definition of this privilege of His Holy Mother. Thus the entire Church on this occasion is imitating the example of the early Christians, who, at the Ecumenical Council of Ephesus, so enthusiastically expressed their joy at the solemn definition then made that Mary is the Mother of God.

The secular mind finds such celebrations unintelligible. It may appreciate the enthusiastic exhibitions of joy at the jubilees of a Voltaire, an Emerson, and others of its own idols; Protestants may enthuse at a centenary of Luther; it is only the Catholic Church that exalts the special friends of God as such, and especially the Virgin, "full of grace," whom Elizabeth, "filled with the Holy Ghost," proclaimed "blessed among women," and who, in her canticle of praise, uttered the prophecy which has been as strikingly fulfilled as any prophecy ever made, "Behold, from henceforth all generations shall call me blessed" (St. Luke 2).

We can then scarcely expect that the world will appreciate the devotion of the Catholic Church in the present demonstration of honor and love for the Mother of Christ; it is rather likely to be scandalized, and to look upon this jubilee as a striking instance of so-called Mariolatry. If any do so, however, they only betray their own ignorance.

The worship of *latria* consists in rendering supreme honor; as idolatry gives divine honor to an idol, or image, so Mariolatry would consist in honoring Mary as if she were God. He must be a very ignorant man who would think that we Catholics do so. We honor Mary as a mere creature, but the most honorable of all

creatures ; the most honorable, because the nearest and dearest to Christ, because she is truly His Mother, since by her the Word was made flesh. Because she was to be His Mother, therefore, He so filled her with all manner of supernatural gifts that the Angel was made to salute her as "full of grace." The honor, therefore, which we give to Mary is not taken away from Christ, her Son, but it is so much honor offered to Him, as the honor rendered to any man's mother for his sake would be really rendered to himself.

Bible-reading Christians cannot reasonably object to all this, when it is fairly presented to them ; nor did any Christians ever object to it until the passions stirred up by the unfortunate Reformation created a wild confusion of thought, which is still far from being cleared up at the present day. Those regions which the Reformation did not reach, the Eastern lands with their ninety millions of Greek, Russian, Coptic and Abyssinian Christians, still honor Mary now as was done everywhere before the sixteenth century, and as is done to-day by the well nigh 300,000,000 members of the Catholic Church. With all such believers Mary, the Mother of Christ, is the strongest, fairest and dearest bond between God and man. In the Catholic Church the most devoted clients of Mary are, as a very general rule, found to be the most faithful, fervent and heroic servants of God.

Aliens to the true Church often wonder why she attaches so much importance to the veneration of Mary. Might she not leave this matter to the private devotion of her members? Why, in particular, did the Supreme Pontiff Pius IX utter an *ex cathedra* pronouncement of this doctrine of the Immaculate Conception?

The Church of Christ was instituted for the primary purpose of glorifying God and carrying out His merciful designs for the sanctification of men. For this purpose chiefly has the Christian revelation been made and intrusted to her keeping in its integrity. She cares more for this than for whatever may gain favor in the sight of men.

She does not disregard indeed all consideration of opportuneness in her action; and therefore she had purposely deferred this decision at the Council of Trent. She then left it for final pronouncement at a time when the most violent of all tempests that

ever assailed Peter's Bark should have subsided. But in the middle of the last century, that time had come; the normal state of the Church had returned. Of course there was warfare against her by the enemies of God; there was much opposition against her on the part of well-meaning but misguided men. That is her normal condition. But the power of the Reformation had been broken, its tidal wave was rolling back. Other storms of similar violence, that of the bloody French Revolution, and the subsequent Napoleonic wars, had also at last subsided.

Numberless petitions had been sent by bishops and priests, by kings and princes and peoples from various lands to Pope Gregory XVI and his successor, Pius IX, begging that the solemn recognition of Mary's Immaculate Conception be no longer delayed.

Why were the faithful so eagerly desirous of honoring the Mother of God? The Church is a living body; she is the bride of Christ, "the wife of the Lamb," as St. John calls her in the Apocalypse. Therefore, "Christ also loved the Church and delivered Himself up for it, that He might sanctify it," writes St. Paul.[1] The Church, therefore, is zealous about the honor of her Lord and about all that is near and dear to Him. All the works of God exhibit wonderful beauty. Now it is characteristic of beautiful objects that, the more they are scrutinized, the more beauty is found in them. It is so in the material universe, but far more so in the higher works of God, the spiritual creation, the souls of men and the Angels of Heaven. Now the chief element of beauty is *order*, the subordination of the lower to the higher; as the poet expresses it:

> "Order is Heaven's first Law; and, this confessed,
> Some are and must be greater than the rest."

Shall we imagine, then, that the wise God, who made order so conspicuous in His inferior creations, in the merely natural world of matter and spirit, could have failed to provide a still more magnificent order in His supernatural work of the sanctification of souls? As He has made the life and the temporal welfare of children dependent on their parents, so He has committed the spiritual life of His adopted children, and their sanctification by doctrine and the

[1] Eph. 5 : 25.

Sacraments, to His Apostles and their successors, the bishops and priests of His Church.

There is a still grander and more perfect work of God, for which all others are only a preparation, namely, the glorification of Christ and His Saints. In it the beauty of order must therefore be still more resplendent. The Saints are sharers in the triumph of the Redeemer, sharers too in the distribution of His riches to His still struggling followers on earth. As there are hierarchies of the Angels in bliss, as there is a hierarchy of the ministers of grace in the Church militant on earth, so there must be a hierarchy of intercessors around themercy-throne in Heaven. In that glorified band those are the highest who have been throughout the process of the Redemption, the nearest and dearest to our Blessed Saviour. Above all is the Mother of the King, "full of grace," "blessed among women," described in the Apocalypse as "A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (12: 1).

It has been a familiar occurrence in the history of the Church that facts the most intimately connected with the honor of God and His Saints, have been, at one time or another, questioned and even denied by some of her own children. Thus Christ's Divinity had to be defined against Arius, the unity of His Divine Person against Nestorius, the reality and activity of His Human Nature against Apollinaris, Eutyches, etc.; so too has the Immaculate Conception of Christ's Blessed Mother been at last infallibly defined against all questioners and gainsayers by the Supreme Pontiff Pius IX.

The usual process which leads to a definition of the faith is as follows: (1) A truth is at least implicitly taught and generally believed; (2) then a doubt is raised about it, sometimes by rash innovators, sometimes by well-meaning theologians; (3) there follows a period of discussion, leading sooner or later to the triumph of the truth; (4) at last a decisive pronouncement of the truth is uttered, either by a General Council, approved by the Supreme Pontiff, or by the Supreme Pontiff teaching the entire Church what is to be held in matters of faith or morals. Such an authoritative teaching, pronounced from the Chair of St. Peter's successor, is called a definition *ex cathedra*.

Such was the process which led to the definition of the Immaculate Conception. Before entering on the historic account, it will be proper to explain the doctrine itself. This is no difficult task; besides, the teaching is so reasonable that it needs only to be well understood to commend itself at once to the human mind and heart.

It all comes to this, that Mary was conceived stainless, without having on her soul the stain of original sin; for "immaculate" means "without stain." What God does for other children at Baptism, giving them sanctifying grace, and thereby removing the stain of original sin, that He had no need to do for Mary. For at the moment He created her soul, and united it with her body, He endowed her soul with the fulness of grace, so that there *was not a single moment in which she was a sinner, a slave of Satan.*

This is the dogma; now for its reasonableness. That God could thus exempt a soul from contracting the stain of Adam's sin, no one can deny; that He should have wished to do so in the case of the most highly favored among His creatures, was most perfectly suitable to His infinite goodness and wisdom. What Christian father would not, if he could, bestow such a favor on his favorite child? What dutiful son would refuse to exempt his mother from the disgrace of becoming a bondwoman to his bitterest enemy? What honorable man would not share his own stainless honor with his beloved spouse? And is not Mary the favorite daughter of God, the Father; the Blessed Mother of God, the Son; and the beloved spouse of the Holy Ghost? Was it to be expected that Christ, who came to destroy sin, should leave the stain of it to defile for a time His own Mother's soul? As He was a totally sinless Man, so, as was most proper, He made His Blessed Mother a totally sinless woman. Having shed His Sacred Blood to wash away the stain of sin, He ordinarily applies His merit to each soul in Baptism; but to His Mother's soul He applies it at the moment of its creation. She, therefore, owes all her sinlessness to Him; she shared in His Redemption, but in a more excellent manner than all other men.

But lately, the present Dean of the Catholic University Law School, Washington, D. C., related in a public discourse an inci-

dent much to our purpose, showing how reasonable this doctrine appears to an honest mind. He stated that, after he had become a convert to the Catholic Church, he was expostulated with by a devout old Methodist woman for his belief in various articles of his new faith, chiefly in that of the Immaculate Conception of Mary.

"'No reasonable man,'" she said, "'could believe such idolatrous nonsense as that.'"

"Listen a moment," he answered; and he explained to her, as simply as he could, what the Church teaches on the subject. "As I went on," he narrates, "the aspect of her face changed, her eyes, filled with tears, lifted themselves toward heaven; and, as I stopped, she said, speaking to herself rather than to me:

"'How could it be otherwise? How could it be otherwise!'"

Now for the history of the doctrine:

## I.—Eleven Centuries of Unquestioning Belief.

Most of the ecclesiastical writers of the early ages lived in the East, and composed their learned works in the Greek language. It is certain: (1) that in none of the Eastern Churches, Catholic or schismatic, Greek, Coptic, Syriac, or the rest, was this privilege of Mary ever questioned; (2) that a special feast was celebrated in honor of her conception as early as the seventh or eighth century, and perhaps much earlier. Of course such a practice supposes that her conception was holy, for else it could not be the object of religious worship, as all theologians admit. (3) It is certain that numberless passages occur in the Eastern writers in which Mary is most emphatically declared to be free from the stain of sin. A vast collection of such texts has been made by Ballerini.[2] Among other authorities, he mentioned Isidore, the Thessalonian, as affirming, in speaking of the Blessed Virgin, that "this most pure child could say of herself 'behold, I was not conceived in iniquity, and not in sin did my mother conceive me.'"[3]

Of Western writers, St. Augustine may be selected as giving a most emphatic testimony. It occurs in his work *On Nature and Grace*, which is found in the forty-fourth volume of Migne's

[2] *Syll. Monum.*

[3] Apud Palmieri, *De Deo Creante*, p. 713.

*Patrology of the Latin Fathers.* St. Augustine is refuting Pelagius, who taught the heresy denying the existence of original sin. He is here maintaining that (p. 267) all men sin even actually. But he takes this opportunity to enter, once for all, a solemn protest against connecting Mary with any manner of sin. His words are clear: "Except therefore the Holy Virgin Mary, whom, through respect for the Lord, I will not suffer to be named when there is a question of sin; for do we not know that, in order to conquer sin entirely, a fulness of grace has been conferred upon her who merited to bear Him, who, it is certain, had no sin?"

St. Ambrose calls Mary, "The Virgin, free through grace of every stain of sin."[4] In the fourth century, the Syriac writer, St. Ephraim, had thus addressed Christ: "Thou truly, and Thy Blessed Mother, are the only ones who are thoroughly and every way beautiful; for in Thee, Lord, there is no spot, and no stain in Thy Mother." There is extant an interesting document in the shape of a letter written in the first century by the priests and deacons of Achaia, who had witnessed the martyrdom of St. Andrew, the Apostle. They record a discourse in which the martyr said: "Because the first man was created of immaculate earth (before the earth was cursed by Adam's sin) . . . it was necessary that of an Immaculate Virgin should be born that perfect Man, the Son of God," etc. This document was long supposed to be spurious because it was found in Latin only; but a Greek copy of the same has since been discovered in the Bodleian library, and has been published by a Protestant, Christian Woog.[5] Even if this letter should not be genuine, it is most ancient, and thus testifies to the accepted teaching among the early Christians

It were impossible to enumerate in a brief essay many texts of the Holy Fathers and to comment on them in some detail. But following the example of Father Pesch, S.J.,[6] I shall here present a brief summary of the honorary titles attributed to the Blessed Virgin in ancient documents in reference to her stainless sanctity. All these are amply criticised and commented on by the learned Passaglia in his monumental work, *On the Immaculate Conception.*

[4] *On Ps. 118.*

[5] Lambruschini's *Imm. Conc.*, XIX.

[6] *Prael. Dogm.*, III, n. 308.

She has been designated: (*a*) immaculate, undefiled, unstained, inviolate, incorrupt; (*b*) totally immaculate, totally sinless; (*c*) holy, sacred and venerable, innocent, full of grace, most holy, most pure, most fair, most pleasing to God, every way holy, venerable and beautiful. There is such an accumulation of similar epithets that the Fathers seem to be at a loss for words to express their depth of veneration for the Immaculate Virgin. (*d*) They call her innocence itself, the fulness of sanctity, immaculate virginity, incorrupt purity and beauty, above all defilement, superimmaculate, above all sanctity and blessing, superglorious, above all praise; (*e*) more sacred than the most holy of men, more pure and holy than the angels and all mere creatures, more pure than purity, more beautiful than beauty, a singular miracle surpassing all conception, most like and near to God.

Concerning these epithets Passaglia remarks that, to remove from Mary all suspicion of the least stain, the Holy Fathers could not have used stronger language. True, St. Paul has stated distinctly, and the Holy Fathers frequently repeated the teaching, that all men have sinned in Adam; and therefore they do not deny that sanctity had been lost by his sin for the whole human race, Mary included. The sanctity bestowed on her from the first moment of her conception was, therefore, not an inherited right, but a gratuitous privilege. The flesh, or nature, of man was the sinful flesh of Adam, which even Christ took from her, but exempt in Him and in her from the actual stain of sin; in Him, exempt by right, owing to His Divine Person; in her, exempt by a gratuitous privilege.

## II.—A Doubt is Raised.

This doctrine was universal in the Church, East and West, without a dissenting voice, up to the twelfth century, the time of St. Bernard, who is the latest in the line of the Holy Fathers. With him begins the second stage of the doctrine, when, namely, what until then had been implicitly believed, was explicitly questioned, and became a subject of discussion within the Church. The doubt arose from a misunderstanding of terms. The Chapter of Lyons, France, imitating the example of other particular churches, had begun to celebrate a feast in honor of the Immacu-

late Conception of the Blessed Virgin Mary. St. Bernard, though a most devout client of the Blessed Virgin and an eloquent advocate of her privileges, wrote a strong remonstrance to the canons of that chapter, blaming them for this innovation. They should not have instituted the feast, he maintained, without first consulting the Holy See. He had still a deeper reason for blaming their conduct. As he understood the matter, they honored what was not holy, and therefore not a fit object for religious worship. In reality they honored the privilege which we honor today, though they may not have stated their purpose with perfect clearness. They believed that the soul of Mary was exempt from sin at the first moment of her creation. The union of this sinless soul with her body is called her *passive conception*. But St. Bernard supposed the honor was meant for the *active conception* of Mary, that is, for the conjugal act of her parents by which her body was generated. This act is naturally connected with concupiscence, and, as such, certainly undeserving of religious honor. That such was St. Bernard's misunderstanding of the matter is clear from his own words, for he wrote:

"Whence is the sanctity of the conception? Is she said to be holy before she exists, since she did not exist before she was conceived? Or was there sanctity in the conception itself, in the conjugal union (*the active conception*), so that she was conceived and sanctified at the same time? Not even this does reason admit. For how can there be sanctity without the Sanctifying Spirit," etc.

Evidently the true explanation did not occur to St. Bernard, that the Holy Spirit sanctified Mary at the moment when He created her soul and united it with her body.

### III.—A Period of Discussion.

Many disputes have arisen in history, and many arise in daily life, from a misunderstanding of terms. But once a dispute is started, it is often difficult to make both parties come to a mutual understanding. It was so in the case under consideration.[7]

[7] Some of those who opposed the true doctrine were more anxious to gain their point than to weigh the arguments; they appear to have been so carried away by party spirit as to falsify copies of St. Thomas' works. Cardinal Lambruschini, in

Gradually the truth prevailed. Cardinal Lambruschini mentions the names of twenty-eight theologians who wrote in its defence between the thirteenth and the fifteenth centuries, while the discussion was most lively; and he adds, "The contrary opinion had also its advocates; but they are much inferior to the others, both in number and authority; they are only five in number," and he gives their names. He continues: "From the fifteenth century until our own time[8] there have been but very few theologians of any distinction who did not maintain the opinion of Mary's Immaculate Conception."[9]

As early as the fourteenth century, a feast in honor of the Immaculate Conception was celebrated in Rome itself; and before the rise of the Reformation, Pope Sixtus IV, A. D. 1476, approved this feast, and granted indulgences for its observance.

The doctrine would probably have been defined at the Council of Trent, if it had not been delayed on account of the extraordinary disturbances of the time, when every effort had to be concentrated on defending the ramparts of the faith against all manner of assaulting heresies. Nevertheless, the Council took care, while teaching that all men have sinned through Adam, to add the following explicit declaration: "This same holy synod declares that it does not intend to include in this decree, where it speaks of original sin, the Blessed and Immaculate Virgin Mary."

Pope Pius IX, in his Bull defining the Immaculate Conception of Mary, quotes those words, and adds: "Indeed, by this declaration, the Tridentine Fathers have asserted, according to the times and the condition of affairs, that the Blessed Virgin was free from the original stain, and thus clearly signified that nothing could be justly adduced from the sacred writings, nor from the authority of the Fathers, which would in any wise gainsay so great a prerogative of the Virgin."

Since the Tridentine Council the pronouncements of the Popes on the subject have become more and more clear and definite.

his *Polemical Treatise on the Immaculate Conception*, offers convincing proof of this serious charge. (XXXVI–XLII.) To do so he draws his principal arguments from the testimony of learned men belonging to the noble order of St. Dominic, fellow religious of St. Thomas.

[8] The first half of the nineteenth.

[9] LIII, LIV.

Thus, in 1621, Gregory XV forbade all attacks on this prerogative of Mary, not only in public discourses—which had already been forbidden by Pius V in 1570—but even in private writings and conversations.[10]

The most famous universities of Catholic Europe were unanimously in favor of the true doctrine, namely those of Paris, Cologne, Mayence, Alcala, Saragossa, Compostella, Grenada, Toledo; as also those of Germany, Italy, Belgium, Spain, and Portugal; so that Cardinal Lambruschini states that "there has not been a single theological institution in any part of the world which did not profess the laudable purpose of maintaining and defending the Immaculate Conception" (XLI).

All Religious Orders likewise were active in promoting this devotion, with the exception of several members of the illustrious Order of St. Dominic, who, though truly learned and virtuous men, were prejudiced against it by some works of their great leader, St. Thomas. But yet these have been opposed by their own brethren, so that the Order itself is free from all blame in the matter. In modern times, as Cajetan distinctly states, the Doctors who declared that Mary was conceived free from sin are "an infinite multitude."

The faithful generally, even throughout the periods of disputes among learned men, clung with wonderful unanimity to the pious tradition of Mary's Immaculate Conception; their consent became, with the lapse of time, more and more universal; and long before the solemn definition of the doctrine, there was no longer heard a dissenting voice.

Upon this unanimous consent of the faithful, Father Hurter builds the following valid argument:[11]

"The force of our proof," he says, "is threefold: philosophical, theological, and analogical. *Philosophical;* because, according to the principles of sound philosophy, such consent cannot be explained unless it rest on the truth, unless the truth be, mediately or immediately, so perceived as to produce this unanimity. *Theological;* because such unanimity, growing and gradually prevailing in the very bosom of the Church, could not, if it were

[10] Hurter, II, N. 351.
[11] II, 459.

erroneous, be reconciled with the presence and assistance of the Holy Spirit, who governs the Church, who leads her into all the truth, and protects her against all the darkness of errors. *Analogical;* for as philosophers justly admit common sense, because founded upon the rational nature of man, to be a source of truth; thus by analogy we must admit the common sense of the faithful, founded on their common faith, in virtue of which, under the illumination of the Holy Ghost and the guidance of the Church's teaching, believers perceive, as if instinctively, the conformity or opposition of an opinion to the common faith."

## IV.—The Definition.

The Church of Christ is ever living and acting, animated by the Spirit of God. He does not reveal new doctrines to it; but He assists it in preserving and teaching the original body of truths entrusted to it by its Divine Founder. He uses for this purpose the human organism of the teaching Church, the body of Bishops united with their head, the Roman Pontiff, the Vicar of Christ. As early as the year 1740, almost the whole episcopal body, and, in particular, the Bishops of the then flourishing kingdom of Spain, had addressed their earnest and respectful supplication to Pope Clement XII, beseeching the Holy See to define the Immaculate Conception of the Blessed Virgin Mary as a dogma of the Catholic faith. But soon the death of that Pontiff, and, shortly after, the rising tide of infidelity, which led to the reign of terror in France, next the devastation of Napoleon's campaigns, prevented further action in the matter.

Scarcely had peace been restored throughout Europe, when new petitions sent by the bishops, priests, and laity of various lands were addressed to Pope Gregory XVI and to his successor, Pius IX, begging for the long-deferred definition. The latter Pontiff did not allow the grave disturbances of Italy during the revolution of 1848 to cause further delay. But he appointed a special Congregation, or committee, of Cardinals and other learned theologians, to examine the question in full and report upon the matter to His Holiness. When driven from Rome in 1849, during his exile at Gaeta, he sent an encyclical letter to all the prelates of the Catholic world bidding them "inform him severally by their

own letters, what was the belief of their own clergy and flock concerning the Immaculate Conception of the Mother of God, and chiefly what the Bishops themselves thought on the subject, or what they desired in relation to it." [12]

When the answers received to all these inquiries had convinced the Pontiff that the definition was generally and most earnestly demanded, he laid before the Cardinals a draft of the desired pronouncement, on which he asked their deliberate opinion.

At last, on December 8, 1854, the Feast of the Immaculate Conception, in the Vatican Basilica, amid most solemn surroundings and ceremonies, the Vicar of Christ proclaimed for the whole Catholic Church the final and infallible decree, so long and so eagerly desired by the faithful, and asked for by the Bishops generally, that the Blessed Virgin Mary had been conceived immaculate.

After learnedly reviewing the teachings of the Church on the subject throughout the ages, and the solid arguments by which the doctrine was conclusively demonstrated to be a part of the apostolic deposit of the faith, the Supreme Pontiff expressed the *ex cathedra* definition as follows:

"Wherefore, after we had unceasingly, in humility and fasting, offered our own prayers, and the prayers of the Church, to God the Father through His Son, that He would deign to direct and confirm our mind by the power of the Holy Ghost, and having implored the aid of the entire Heavenly Host, and invoked the Paraclete with sighs, and He thus inspiring, to the honor of the Holy and Undivided Trinity, to the glory and adornment of the Virgin Mother of God, to the exaltation of the Catholic faith and the increase of the Catholic religion, by the authority of Jesus Christ our Lord, of the Blessed Apostles, Peter and Paul, we declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful.

"Wherefore, if any shall dare—which God avert—to think other-

[12] Allocut. Dec. 1, 1854.

wise than as it has been defined by Us, let them know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church," etc.

To this infallible decree, Heaven may be said to have affixed its seal and signature, by the undeniable and continuous miracles of Lourdes, which have since been worked and are still repeatedly worked, in honor of the Immaculate Conception.

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## WHITSUNTIDE.

Hit befell on Whitsontide
Early in a May morning,
The Soune up faire can shyne,
And the briddis mery can syng.
—*Old Ballad.*

CHRISTMAS, Easter, Whitsunday are each preceded by a penitential season. Christmas is preceded by Advent, also known as Little Lent; Easter by Lent, and Whitsunday by the nine days after Holy Thursday, known as the Apostles' Fast, in memory of the Apostles, who, after the Ascension of our Lord, prepared for the coming of the Holy Ghost. In the Rule of the Carmelite Recluse it is thus called: "He shall faste every day in Lenten and Advent and *Postylls fast*, that is to say fro Holy Thursday unto Whitsunday."[1] This fast of nine days in preparation for the coming of the Holy Ghost was known by the name of novena, and has been the origin of similar novenas or nine days' devotions.

On the eve of Epiphany, baptism was administered in the Orient to all catechumens, whereas in the West, *i. e.*, in Europe, baptisms were solemnly administered on Easter eve in Southern Europe, and on Whitsun eve in Northern Europe; for since it was a widespread custom to baptize by immersion, the northern nations deferred the ceremony until the sunny Whitsun eve. Nevertheless, baptisms were often administered on any of these

[1] *Anchoresses of the West*, F. M. Steele, p. 257.

three eves. Baptismal water was blessed afresh on Whitsun eve. Struth in his *Manners and Customs*, says: "Among many various ceremonies, I find that they (in Catholic England) had one called the Font-hallowing, which was performed on Easter Even and Whitsunday Eve." He quotes an old author of homilies: "In the begynnyng of holy chirch, all the children weren kept to be crystened on thys even, at the Font-hallowing; but now for encheson [occasion] that in so long abydyng they might dye without crystendome, therefore holi chirch ordeneyth to crysten at all tymes of the yeare; save eyght dayes before the Font-hallowing, if it may savely for perill of death and ells not."[2]

The newly baptized, clad in white and bearing a lighted taper, marched as in triumph to the church amid chanting of psalms and anthems of joy. The white robe, symbolic of baptismal innocence, they were privileged to wear during the coming octave. Should any of the newly baptized die within the octave, they were said to "die in white," in *albis obire*. This was considered a great grace, and indeed it is. The Sunday after Easter is still known as *Dominica in Albis*, Sunday in white; for it was the last day on which the *candidati*, the white-robed, wore the spotless raiment. In England and other northern countries, where the baptisms were deferred until Pentecost, this day was popularly known as Whit Sunday or White Sunday (O. E., *Hwita Sunnandaeg*), on account of the white robes of the newly baptized. "It was on Whit Sunday," says Montalembert, "in the year of grace 597, that this Anglo-Saxon King (Ethelbert) entered into the unity of the Holy Church of Christ."

The white robe, symbolic of innocence, is still, according to the prescribed rubrics, handed to the newly baptized. After the priest has anointed the baptized child or adult on the crown of the head with holy chrism, to emphasize the fact that every Christian has laid up for him a crown in Heaven, the priest lays a white linen veil or garment over the head of the anointed and says: "Receive this white garment, and mayest thou bear it stainless before the Judgment-seat of our Lord Jesus Christ, so that there may be given thee life everlasting." This white cloth went by the name of "chrisom cloth." The baptized babe was

[2] Brand, *Observations on Popular Antiquities*, p. 160.

known by the name of "chrisom child." Should it die within thirty days it was privileged to be enshrouded in the "chrisom cloth," which was invariably given to the baptized as a precious keepsake. In the White *Pater Noster*, a nursery prayer, the "chrisom child" is thus referred to:

> White Pater Noster, St. Peter's brother,
> What hast i' th' t' one hand? White book levis.
> What hast i' th' other hand? Heaven yate keyes.
> Open heaven yates and steyk hell yates;
> And let every crysome child creep to its own mother,
> White Pater Noster. Amen.

The Church prescribes that at least one and no more than two stand as sponsor at baptism; if two, they should be man and woman, exemplary Catholics. These are known as godfather and godmother. Hence rose the word gossip (godsip). "Sip" means kith and kin, relation. Gossip (godsip) means spiritual relations, who occasionally taking a too lively interest in the family affairs of their godchildren drew down discredit on their distinctive class, and hence the present meaning which attaches to the word gossip. It was customary for the gossip to make presents at the christening and provide the godchild with all necessaries. First and foremost among these presents were the Apostle spoons. These spoons contained on the handle a figure of the Apostles in relief. Hence the spoons and similar table utensils came to be made by the dozen. Wealthy "gossips" gave golden spoons, and all twelve of them. "Gossips" in middling circumstances were wont to give four spoons, probably in honor of the four Evangelists. Others gave only one spoon. Thus mention is made: "A Spoyne of the gift of Master Reginold Wolfe, all gylte, with the picture of St. John." From these golden Apostle spoons, indicating rich relatives, rose the phrase, as some maintain: "To be born with a golden spoon in one's mouth." Next to the Apostle spoons was the candle cup. This was the child's porringer. The presents included clothes and articles necessary for the child's immediate welfare. It is needless to say that formerly the children invariably received Christian names according to the laws of the Church. Fanciful and fashionable names as now in vogue among a certain class of Catholics

are of recent origin. Mixed marriages are greatly responsible for them. The custom of signing the initials of one's Christian name (a term rapidly becoming meaningless) originated within the last generation. It was a means adopted by the descendants of the Puritans to obscure the outlandish Biblical names handed down by an ancestry which purposely avoided the Saints' names characteristic of Catholics in olden times. It would be a most praiseworthy thing if Catholics were to observe the rule laid down in the Ritual of adopting Christian names, and of consistently using them as a mark of their allegiance to Christ, whether in speaking or writing.

Several features peculiar to the celebration of Whit Sunday in the churches are deserving of mention. As on all great festivals the churches were decorated with garlands and flowers, banners and tapestries. The color of the day is scarlet, emblematic of the fire of love and zeal which was poured forth upon the Church by the Holy Ghost. The aisles were strewn with sweet-smelling herbs and grass. Occasionally flowers, preferably roses, were by some contrivance showered down upon the congregation from the ceiling, in memory of the forms of fiery tongues descending upon the Apostles. Aiming at realism, and impressing upon the minds of the people the coming down of the Holy Ghost, a large dove, carved in wood and painted, was suspended with wings outspread above the altar.

As the church was the centre of religious life, so the church house was, in favorable seasons, the centre of social life. The church house, says Dom Gasquet, was the parish club house, the headquarters of parochial life and local self-government; the place where the community would assemble for business and pleasure. It was thus the focus of all the social activity of the parish, and the system was extending in influence and utility up to the eve of the great religious changes which put an end to the popular side of parochial life.[3] The festivals of which the church house was the centre were commonly denominated "Ales." Various explanations have been given of this word, and after all that has been said, the Ale simply turns out to be what "Teas" are nowadays, the one taking the place of the other. Only after

[3] *Eve of the Reformation*, Dom Gasquet, O.S.B., p. 300.

Vasco da Gama had discovered the way around the Cape of Good Hope to the Far East, and then not for many years, did tea become common in England. Well it was that it did, for the apostasy of the northern nations was followed by hitherto unknown excesses, as is shown by the records of the after-Reformation period. Remarkable it is that despite the hue and cry of the reformers against the customs of Catholic people of their times, little have they to say of any existing drunkenness, although ale was the ordinary drink in times when tea and coffee were unknown. Ale, like wine in Italy and France, formed the staple enjoyment, moderately used, of holiday gatherings. Hence these gatherings were straightway called Ales. The malt or money to purchase it was contributed by the people or secured with the funds of the guild. The ale was brewed in the church house, where were to be found the bakery and the brewery, kitchen and dining-room, meeting rooms and offices. Church ale was a generic term. Ales were denominated according to the festivals. Thus there were Easter ales, Whitsun ales, etc. The ales were, as a rule, kept for a double purpose, namely, to amuse the people and often also to secure funds. The funds of the Whitsun ale were destined for the poor. The poor were not neglected in the Middle Ages. Least of all were they huddled off to almshouses, that cold charity of modern invention. A writer of the seventeenth century quoted by Brand, says: "Mr. A. Wood assures me that there were no almshouses, at least they were very scarce, before the Reformation; that one over against Christ Church, Oxon,[4] is one of the ancientest. In every church was a poor man's box, *but I never remember the use of it;*[5] nay, there was one at great inns, as I remember it was before the wars. These were the days when England was famous for the gray goose quills."

As to how the Whitsun ale and church ales in general were conducted, the writer just quoted says: "There were no Rates for the poor in my grandfather's days; but for Kingston St. Michael (no small parish) the church ale of Whitsuntide did the business. In every parish is (or was) a church house, to which belonged spits, crocks, etc., utensils for dressing provisions. Here the housekeepers met and were merry, and gave their charity. The

[4] Oxford.

[5] Italics mine.

young people were there too, and had dancing, bowling, shooting at butts, etc., the ancients sitting gravely by and looking on. All things were civil and without scandal. The Church ale is doubtless derived from the Agapai or Love Feasts, mentioned in the New Testament." In this last statement the writer errs. The Church ales had as little to do with the Agapai as our teas have. Both are natural developments of social life. However, he is an unbiased witness to the Whitsun ale as conducted even after the Reformation. The people were still Catholic at heart. They clung tenaciously to the customs of old. Had the monarchs of England let the people alone, they never would have lost the Faith. Had freedom of worship prevailed in England four centuries ago as it does to-day, England would be no doubt the leading Catholic power of the world. Force and fraud and little else are writ in the pages of the Reformation.

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## THE REQUISITE FOR REUNION.

THERE are persons who, though external as yet to the Catholic Church, are living lives of grace *ex opere operantis*, by what they in good faith conceive to be valid Sacraments. They go to confession in the same way as do Catholics, with the same careful preparation and integrity of self-accusation, many of them monthly, some even weekly; and we may be sure that they receive that forgiveness which is not denied to the sincere act of contrition where the Sacrament of Absolution cannot be held. They approach what they conceive to be the altar of our Lord really there present, and Catholics would be the last to wish to deny that they receive Him spiritually, though not sacramentally.

These persons so act and believe, moreover, not as mere adherents to a party in the Establishment, nor yet as members of what they regard as merely a national church, but as conceiving themselves to be members of the Church Catholic, in accordance with their "branch" theory that the Roman, Greek, and Anglican communions make up the one visible church of all nations, be-

cause, as they contend, each of these communions possesses the apostolical succession of bishops, the Catholic creeds and the Sacraments.

But beyond this—and here is the point that especially concerns our present purpose—they admit (as indeed they cannot do otherwise) that the Roman communion of itself, and independently therefore of the Eastern and Anglican communions, sufficiently possesses the Catholic note by virtue of its world-wide extent and of the fact that it unites under its jurisdiction by far the larger proportion of those who profess the Christian name, who, in the words of Scripture, are, moreover, of "all nations and tribes and peoples and tongues;" that it is therefore *possible* for the Roman communion to be the *whole* Church, without the addition of the Eastern and Anglican bodies; while, on the other hand, it is *not* possible for either the Anglican communion, or the Greek, or for any combination of the Eastern communions with the Anglican, to form a Catholic Church apart from the Roman; since, whether separately or combined, they are confined to race and locality and are likewise too limited in number; that they depend therefore upon Rome for the Catholic note.

This admission that the Roman communion is thus independent of Eastern and Anglican, and sufficient in herself to be the Catholic Church, is of course a great point gained, and the importance of it will be seen as we proceed.

Meanwhile, the acknowledgment by our friends of their dependence on us, and the deep consciousness of this dependence, which makes them look so anxiously toward us when they contemplate the subject of what is termed "reunion," cannot fail to enlist our sympathies in their behalf; since by a law of our being we are compelled to regard with compassion those who confess their dependence on us, when we know that such is indeed the case. In the present instance, then, we shall readily enough sympathize with the desire for reunion where we meet with it, though, at the same time, we cannot but marvel at and deplore the misconception that hinders those who express it from taking the one step possible for its attainment.

And their misconception, so far as it relates to the composition of the Catholic Church, is, as has already been indicated, the

"branch" theory that the Roman, Greek, and Anglican communions make up the one visible church—"a view which," as Cardinal Newman observes, "is as paradoxical when regarded as a fact, as it is heterodox when regarded as a doctrine."

It is paradoxical, since it asserts in effect that a kingdom—and the Catholic Church is, as we know, and as our friends also confess, the *Kingdom* of Christ—that a kingdom can have two governments, and these acting in contrary directions; and it is heterodox chiefly for the reason that it denies the doctrine that the visible Church, which is of divine institution, is governed by a visible head, who is likewise of divine appointment.

But, though thus paradoxical and heterodox, the view betokens, as the Cardinal proceeds to show, "a good-will toward Catholics, a Christian spirit, and a religious earnestness, which Catholics ought to be the last to treat with slight or unkindness." He continues: "Let it once be admitted that in certain minds misconceptions and prejudices may exist, such as to make it their duty in conscience (though it be a false conscience) to remain in Anglicanism, and then this paradoxical view of the Catholic Church is in them better, nearer the truth, and more hopeful than any other erroneous view of it. First, because it is the view of men deeply impressed with the great doctrine and precept of unity." Later on he adds: "The third motive which leads religious Anglicans to hold the doctrine in question is one of a personal nature, but of no unworthy sort. Though they think it a duty to hold off from us, they cannot be easy at their separation from the *orbis terrarum*, and from the Apostolic See, which is the consequence of it; and the pain it causes them, and the expedient they take to get relieved of it, should interest us in their favor, since these are the measures of the real hold, which, in spite of their still shrinking from the Church, Catholic principles and ideas have upon their intellects and affections."

Now, the doctrine of the visible headship of the Church—or, to state the case in other words, the form that the government of the Church by reason of the Papal supremacy takes—is, above all others, the point at which our friends part company from us. It is emphatically "the parting of the ways." It would scarcely be too much to say that some of them are at one with us on all

matters of doctrine and discipline whatsoever, save only this one. They justify their separation solely on the ground that "the present position of the Pope," as they term it, is, as they contend, a usurpation. They have no other justification to plead. Nay, they repudiate the very idea of another, on the ground that "what East and West are agreed about must be true," in accordance with their doctrine of "Catholic consent," and that East and West are virtually agreed on all matters saving only the doctrine of the Pope's supremacy; though, certainly, so far as the Anglican communion is concerned, only a section of it can at present be said to count.

It would seem, then, at first sight, that the doctrine of the Pope's supremacy is the point to be proved to them, and that we had reason to congratulate ourselves that the controversy was thus reduced to but one point instead of many. Yet, though the doctrine in question can of course be proved by Scriptural and historical arguments, who can contemplate the endeavor so to prove it satisfactorily to our friends, without a feeling akin to alarm? How interminable and beyond the capacity of many a Catholic lay person, however well instructed and established in the faith, might the process prove?

There is surely a shorter and an easier method at hand? Would it not facilitate and expedite matters to deal with the *paradox* just now referred to, rather than with the matter of doctrine? This method, moreover, would have the advantage of throwing the burden of the proof on our friends themselves. For, to quote Cardinal Newman again, "as to the paradox itself, all the learning, all the argumentative skill of its ablest champions, would fail in proving that two sovereign states were numerically one state, even although they happened to have the same parentage, the same language, the same form of government."

Let us proceed, then, to deal with the paradox rather than with the matter of doctrine.

The Catholic Church is the kingdom of Christ—the kingdom of *Christ*, and therefore *divine*. And as being divine we should expect to find it more perfect, not less so, than the kingdoms of this world—not likely, therefore, to present to the world, century after century, the aspect of "a kingdom divided." A kingdom

divided, moreover, the Church never can be; since her Divine Head has Himself declared that "if a kingdom be divided against itself, that kingdom cannot stand," and has promised that such a fate shall not befall His Church, that "the gates of hell shall not prevail against her."

Now, we know that that which is of the very essence of a kingdom is its unity of polity and government; that no kingdom can have *two* governments, and these, moreover, acting, as in the case of the Anglican conception of the present condition of the Catholic Church, in contrary directions; that where there are two governments, there of necessity are *two* kingdoms or states, not *one*.

Here it may be observed that it is sometimes contended by our friends that the Roman, Greek, and Anglican communions are one, not *invisibly* merely, but *visibly* also, because they possess in common the visible notes or marks of an episcopal hierarchy, the Catholic creeds, and the Sacraments. To which it may be replied that just as identity of institutions, opinions, or race does not suffice to make two nations one kingdom, so, in like manner, neither do the Episcopal form—waiving for the moment the question of the validity of Anglican Orders, which with Catholics, however, remains not a question—neither do the Episcopal form, the Apostles' Creed, the Sacraments, and the ceremonial of the altar suffice to make two churches one; else would Donatists and others, who possessed a priesthood, have been one with the Church, instead of outside her fold, as Anglicans themselves not only allow, but insist.

But our friends admit that, though visibly one, as they contend for the reason just stated, there is, nevertheless, what they term "an interruption of external union" between the three communions. They could scarcely do less than make this admission, and might with more truth employ a stronger term than that of "interruption." However, to let the term pass, they admit "an interruption of external union," while at the same time they allow that unity requires union, and a visible unity a visible union. This visible union of the three communions is, then, what they hope for and mean by the term "reunion."

But how is it to be brought about? Here is the difficulty,

and its solution is not apparent. They reply that it will in God's good time be brought about by the Pope's abandonment of his pretensions to such powers as they imagine to be beyond his rightful prerogative, and disallowed, as they say, by "Catholic consent," because not admitted by the Greek and Anglican communions.

This in effect, however, would on examination be found to enunciate, whether our friends so intend it or not, the doctrine of the independence of national or provincial churches—a doctrine which they themselves, as we have seen in relation to recent controversies regarding reservation, the use of incense, and some other matters, are the first to repudiate and resist. It would also reduce —and here is the point that is more to our present purpose—it would reduce the unity of the Catholic Church from a *unity of polity* to a mere *union of policy;* from the unity of polity, which is the first essential of a kingdom, to a union of policy such as may exist between two or more kingdoms.

This distinction between a *unity of polity* and a *union of policy* is important, and I will show more at length what I mean by it.

The unity of the Church is not a union of policy such as may exist, for example, between the governments, however similar in form, of two or more nations or states, otherwise independent the one of the other. The Catholic Church is not composed of a union or federation of national episcopal churches—not so, even although such churches consented to acknowledge the Pope as *Primus inter pares*, or placed him in a still more exalted position. Her unity is not a mere union of policy, but a *unity of polity*, a unity of government, the unity of a kingdom whose head and ruler is necessarily invested with the prerogative of kingship, and therefore is not a subject to be placed in a more or less exalted position, but is supreme; and, since in the kingdom of the Church of Christ he is and can only be the vicar and representative of Christ Himself, therefore also of *divine*, not human, appointment, and consequently *divinely* invested with the prerogatives that such representation and appointment involve and that we in matter of fact see in exercise. From which it follows also that the Pope could not, if he would, concede aught of his position and prerogative for the sake of the reunion that Anglicans advocate.

It will perhaps be said that this brings us back to the doctrine of the Pope's supremacy, and that it would seem necessary, after all, to prove the truth of the doctrine to the satisfaction of our friends. But this does not necessarily follow. We may still pursue the argument as it relates to the kingdom itself over which the Pope rules. For if that kingdom is the one that our Lord has established, and against which He promised, moreover, that the gates of hell should not prevail, it follows that its form of government is true and such as He intended, who sees the future from the beginning. If, on the contrary, its form of government is so subversive of His intention as to justify the separation of individuals and of large bodies of Christians, such as the Eastern and Anglican communions, from its jurisdiction, nay more, to necessitate such separation as a positive duty, it follows that the gates of hell have prevailed to establish a *counter dominion*, and that so successfully as to dominate by far the larger proportion of the Christianity of all nations by means of a false form of ecclesiastical government instead of the true. In which case the question at once arises: Where, then, is the true form of the Church's jurisdiction to be found? where is the kingdom that Christ set up on earth?

The answer is obvious. It may be given in Cardinal Newman's words: "If all that can be found of it is what can be discerned at Constantinople or Canterbury, I say, it has disappeared." He proceeds: "There is no help for it then; we cannot take as much as we please, and no more, of an institution which has a monadic existence. We must either give up the belief in the Church as a divine institution altogether, or we must recognize it at this day in that communion of which the Pope is the head. With him alone and round about him are found the claims, the prerogatives, and duties which we identify with the kingdom set up by Christ. We must take things as they are; to believe in a Church, is to believe in the Pope."

But our friends profess belief in a visible Church. They are strong in the conviction that our Lord has set up on this earth what Scripture describes as His kingdom—a kingdom that, in accordance with His promise, is to last until the world's end; that His Church therefore stills exists, as she ever has done, visible as

"a city seated on a mountain that cannot be hid;" that she is Catholic, moreover, not only as regards duration of time, but likewise by reason of her Catholic extension. They admit too that inasmuch as the Roman communion has no geographical limits and is in no way confined to nationality or race, but interpenetrates everywhere, uniting at least a sufficient number of every nation and race in one faith, obedience, and worship—that for these reasons it is *possible* for her to be the *whole* Church, and that she needs not therefore the addition of Easterns and Anglicans to make her Catholic; whilst the Eastern and Anglican communions, on the contrary, whether separately or combined, fall very far short, both as to geographical extent and racial representation, and therefore cannot claim to be Catholic except as parts of the same Church as the Roman.

It remains therefore necessary only to insist that the Eastern and Anglican communions are not parts of the same Church as the Roman, because, whatever else they may have in common with her, they are not of the same polity and government; that, to belong to a kingdom it is necessary to be subject to its jurisdiction; that to renounce such allegiance is to forfeit the title to membership and to incur the guilt and punishment of rebellion, whether in the case of the individual or of a considerable proportion of the community that so rebels. Moreover, that reunion in such cases can be obtained only by repentance and submission; and that it is so obtained, as a rule, not by the return of such persons *en masse*, but by the act of individuals separately; who, if they are wise, will not wait until the separated body as a whole is ripe for return; since people are not usually converted in company; and Cardinal Newman before his conversion observed that the idea of being converted in partnership seemed an absurdity to his reason.

Reunion, then, means, not some adjustment of ecclesiastical jurisdiction to be effected in the dim distant future between the authorities of the Roman, Greek, and Anglican communions to bring about their visible union and intercommunion; not their mutual consent to a form of government that at present exists only in theory on paper, and never hitherto has had an existence in substantive fact—at any rate, as our friends confess, not for

many centuries past, except so far as it may be discerned amid the Erastianism of the Eastern and Anglican Churches and the manifold discussions of Anglicans amongst themselves. Reunion should mean something more tangible, less speculative, remote and nebulous. It should mean for each one who desires its realization and is not as yet subject to the Vicar of Christ, submission to that one and only form of ecclesiastical government that has an actual existence, uniting already, as it does, by far the larger proportion of the Christianity of the world in Catholic communion; and which, since it has no rival, goes, so to speak, at any rate by default. For that there is no other form of ecclesiastical government that, in matter whether of theory or of fact, obtains Catholic consent or allegiance, is evident to everyone; and that the one that at this hour does obtain such consent and allegiance, both as to theory and in fact, is the true one, follows as what may be termed an article of faith, since it is implied by the ninth article of the Creed, namely, that the Catholic Church cannot lose her true form of government any more than she can any other portion of her truth and inheritance.

To be a Catholic, then, is to be subject to the Vicar of Christ; and they who are not so subject have no claim to the title, theorize as they may, since they belong to no jurisdiction that unites Christians in one visibly Catholic communion.

We conclude, then, that the requisite for reunion with that world-wide communion over which the Pope reigns is, not that he and the 260,000,000 "of all nations and tribes and peoples and tongues," who own and rejoice in his sway, should yield to the demands of Anglicans and Easterns and, so to speak, dissolve the Papacy; but that Easterns and Anglicans should themselves submit to an authority so manifestly supernatural, so luminously of divine appointment and under the Divine protection.

H. P. RUSSELL.

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## THE DISCIPLINE OF THE SECRET.

THE January number of this REVIEW contained an article by the Very Rev. Dr. MacDonald on the "Discipline of the Secret." The learned theologian, whose study of the Fathers has

rendered his previous articles so interesting, has again raised a point which is well worth our close attention.

The *disciplina arcani* is one of the commonplaces of our dogmatic theology, and of our controversial manuals. But it is a theory that has its dangers. There is reason to fear that the part it is called upon to play is too prominent, and that it has been invested by many theologians with an altogether extravagant importance.

It is a theory that tends to become a labor-saving expedient, an easy way to cut theological knots that it were better to patiently untie. "How is it," our adversaries may ask, "that there is so little evidence in the early Fathers of this or that doctrine, which is made so much of in the later ages of the Church?" And we are tempted—human nature being disinclined for laborious research—to invoke the *disciplina arcani* to help us out rather than to make all that can be made out of the evidence that can actually be found in the works of the Fathers.

The Abbé Batiffol is one of the school of theological study which sets itself to reconsider the foundation upon which some of our traditional positions rest; and his views on some subjects come upon us as things new and strange. How he will fare at the hands of his critics, time alone can tell. For the present, his essays exhibit a bold departure from some long-standing theories.

Dr. MacDonald has taken up the defence of the traditional view of the *disciplina arcani*, in reply to an essay on the subject by Monsignor Batiffol which appeared, together with other studies in positive theology, two years ago.[1]

While disclaiming to be the arbiter of the different theories, I cannot help thinking that, if the Abbé has in some details let his preconceptions run away with him, Dr. MacDonald has understated the strength of his adversary's position, and, moreover, has produced in defence of his own case some arguments which are not by any means convincing. The problem of the *arcanum* is merely the complement of that which meets the reader of the New Testament. Was the revelation of Christ exoteric from beginning to end, or was it in part esoteric? Was it designed to be taught openly to the multitudes, or did it contain a secret, a mys-

[1] *Études d'histoire et de théologie positive.*

tery to be disclosed only to the initiated? There are passages which lend support to either of these suppositions. The Apostles are sent to preach the news of redemption "to every creature;" they are bidden to declare from the housetops the doctrine which was whispered into their ears. Our Lord speaks of His teaching as open and manifest. "In secret," He says, "I have spoken nothing." But, on the other hand, He wrapped His truths in the garments of story and parable; He told His Apostles that it was their privilege to know the mystery of the kingdom of God, while the multitudes must be content with image and figure; and again, the mystery of the kingdom was reserved for the little ones, and hidden from the wise and proud of this world. Summing up this idea, He forbids His followers to "cast their pearls before swine," which will trample them in their filth.

This problem in the New Testament is passed on to the early days of the Christian religion, and out of it rises the question of the *disciplina arcani* which appears in such an absolute form in our manuals. There we are told that the early Christian Church, imitating the secrecy of the pagan mysteries and in obedience to a command of Christ and the Apostles, reserved for the initiated the knowledge of certain truths of the Christian dispensation. This discipline was in vogue in the Eastern Church to the end of the fifth century, and to the middle of the sixth in the Western. It mainly concerned the Sacrament of the Holy Eucharist, but embraced at first not that mystery only, but also the whole system of the Sacraments, as well as other Christian doctrines and practices. Witnesses are forthcoming from every part of the Church:—SS. Cyprian, Ambrose, Augustine, the two Cyrils, St. Basil, St. John Chrysostom, the Popes Julius I, and Innocent I. From its universality it may be concluded that it existed from apostolic times, and St. Basil actually appears (*On the Holy Spirit*, c. 25) to attribute its origin to the Apostles themselves.

We learn of its rigor from Tertullian (*Apol.*, c. 7), and we can infer its universality from the widespread ignorance of Christian rites and doctrines which prevailed among pagans. Even the Roman Pontiffs held themselves bound by its law: Pope Alexander I died rather than break it, and Pope Innocent I refused, on account of the discipline, to commit to writing the formula of Confirmation.

In opposition to this the Abbé Batiffol holds that there never existed, at least in the Church at large, any such institution as a *disciplina arcani*, that is to say, a solemn engagement which bound the initiated to silence regarding the doctrine in which they had been instructed. In his opinion, the testimony on which the theory of the *arcanum* rests, is inadequate to establish a solid proof, it is contradicted by other testimonies, it admits of a more natural explanation. Dr. MacDonald raises some points against Monsignor Batiffol, and if we cannot now examine all his arguments, we can at least deal with the principal points for which he contends in the January number of this REVIEW.

### THE MARTYRDOM OF ST. ALEXANDER I.

If it is true, as Dr. MacDonald asserts, that St. Alexander I, Bishop of Rome, suffered martyrdom under Trajan rather than reveal the Christian mysteries, we have a most ancient and conclusive testimony to the early existence of the *arcanum*, and to its rigor. We must rely on the *Acta* in the Bollandists and their commentary thereon for our information regarding the martyrdom, for these *Acts* are our only informant that St. Alexander died in defence of the *arcanum*. The Bollandists call them *acta sincerissima*, and they give a dialogue between Amelian, the military officer sent by Trajan to persecute the Christians, and Alexander, the Bishop of Rome. In this dialogue Amelian asks of St. Alexander the revelation of the mysteries, and the Saint replies that the Lord Christ did not permit that holy things should be delivered up to dogs.

This would be satisfactory evidence if the *Acta* were written, as they profess to be, by contemporaries. But criticism rejects them as spurious. Dom Leclercq, who has already published the authentic *Acts* of that period, does not include the *Acts* of St. Alexander in his collection. And if his criticism is regarded as over-rigorous, there are names opposed to their genuinity which most would recognize as possessing great weight.

Baronius speaks disparagingly of them; and Tillemont, for other reasons, regards them as a late production.

Indeed, it would be difficult to conceive that Trajan, whose letter to Pliny forbids the hunting out of Christians and the

acceptance of anonymous charges made against them, should have been entertaining a plan of exterminating them, such as is implied in the *Acta* of St. Alexander and Companions.[2]

Taking into account the historians who reject the *Acts*, and the reasons which urge them to do so, it is very unsafe to found an argument for the *disciplina arcani* on any statement that may be found there.

### The Apologists.

Those theologians who maintain, and those who discredit a universal "discipline of the secret" in the early centuries, equally invoke the writings of the Christian apologists to give support to the view they take. Some of these early writers are so silent on the mysteries of the faith, that it might easily be concluded that they were placed under some ecclesiastical restriction; yet, on the other hand, there are others who speak so plainly and undisguisedly that it would be difficult to believe that any such rule was in force at the time they wrote.

Compare, for instance, in this respect, the *Octavius* of Minucius Felix and the *Apologies* of St. Justin. Minucius Felix contents himself with a defence of Christianity viewed as a natural system of ethics. He ridicules the pagan travesties of the Christian worship, and, carrying his sword into the stronghold of the enemy, he convicts the pagans of the crimes which they are anxious to fix on the Christians. But not a word about the supernatural truths of faith,—the Blessed Trinity, the Redemption, the Sacraments, the Sacred Scriptures. Then turn to St. Justin. He has the same task before him as Minucius Felix, yet in the course of his exposition he makes no secret of the Sacrament of Baptism and of the worship of the Holy Eucharist. In his *Dialogue with Trypho the Jew*, he refers to the Christian dogmas of the Incarnation, the Virgin Birth, Grace, the Resurrection, the Last Judgment.

Dr. MacDonald and many other theologians see in St. Justin's writings an exception to the general rule of the *arcanum*. They tell us that instances of such plain speaking are very rare in the early writers.

[2] *Tillemont Mémoires*, Tom. 2. Note sur les actes de S. Alexandre.

But this contention is unsatisfactory, for it evades the difficulty instead of answering it.

If St. Justin could be allowed *by a sort of dispensation, to set at naught so strict an institution when writing for the Emperor and the Jews,* would it not render the law of the discipline vain and nugatory? And again, granting the secrecy of the mysteries, does it not appear that St. Justin describes the Eucharistic rite with unnecessary detail? He might have described the Holy Eucharist throughout —as he actually does in one passage—as a ceremonial distribution of bread and wine, offered up with prayer and thanksgiving. But in another place he explains the meaning of the rite, refers to the words of institution, and quotes the Christian belief in the mysterious change of the elements into the Body and Blood of Jesus Christ.[3] And this, in spite of the fact that he regards his faith as "a secret and mystical profession," and that he addresses his *Apology* to the Emperor and the Senate. Dr. MacDonald surely understates the disclosures of St. Justin when he says that "he only denies that these mysteries were such as the current pagan calumny represented them to be." Most of the apologists do that; but St. Justin does more; he describes in detail the mystical rites of the Eucharist, even as he might have done to a catechumen whom he was instructing.

In searching for a theory which will account both for the silences and for the declarations of the apologists, there is one which naturally suggests itself, viz.:—that each of the apologists "abounded in his own sense." He belonged to a persecuted faith, he worshipped in secret, he was surrounded by an atmosphere of fable and misunderstanding. And as times of persecution or the danger of persecution have always had the effect of rendering apologists cautious and prudent, so it was in the early days of the Church. Christians were necessarily a *gens lucifuga;* rumor was busy in destroying their reputation; even when the sword of persecution was not active, it is only natural that, as a rule, there should be a certain wariness, an economy in the declaration of the faith to those who were hostile. As a rule, the writers of that time had to do a sort of pioneer work for Christianity. Throughout their writings there are the ever recurring

[3] See *I Apology*, C. 66, 72.

objections of paganism met and refuted; they contended for monotheism against polytheism, for providence against fatalism, and for the morality of the Christian law in comparison with the inducements to vice offered by pagan cults.

We should no more look for a description of the liturgy in an apologist than we do for the dogmatic decisions of the Council of Trent in our treatises *de vera religione*. And if one apologist speaks more plainly than another, may we not regard him, not as dispensed from a law of secrecy, but rather as one who is making a bolder venture on behalf of his faith, by revealing more of its inner beauty?

We will now pass on to an apologist—the greatest of them all—who is regarded not as loosed from the *disciplina arcani*, but as bound by it. There are some few passages in the works of Tertullian, which are repeatedly quoted as proving his knowledge of the "discipline of the secret." Yet when these are read with their context and apart from presupposition, they fail to convince us that he knew of anything of the nature of a formal "law of secrecy." Some of them show, it is true, that Christianity in his day was from necessity a clandestine religion, as for instance the passage in *De praescriptionibus*, which reviles heretics for admitting pagans into their assemblies: "casting what is holy before dogs, and pearls, false though they be, before swine."

But this need not be construed into any admission regarding the *disciplina*. The exclusion of unbelievers is a phenomenon which occurs constantly in times of persecution. Special precautions must then be taken, religious services must be held at night or at times when the rest of the world is intent on its own business. There is danger both of personal harm and of irreverence, unless some way is found of keeping away the uninitiated from the sacred place of worship.

This explanation is a sufficient one of a passage in Tertullian, *Ad uxorem*, so often cited as a proof of the *disciplina*, in which he dissuades Christian women from pagan marriages. It shows that prudence required Christian women to keep intact the sacred gift of faith; but it is no evidence that Tertullian knew of a formal oath or promise on the part of a Christian to preserve in silence the sacred truths.

To use a homely comparison, Tertullian in the passage alluded to, gives the same kind of advice as many a priest might nowadays give to a catechumen who was debating whether she should marry a bigot who had no sympathy with the religion she was embracing. "Do not cast your pearls before swine," he writes. "Your pearls are even your daily actions. The more thou dost strive to hide them, the more suspected shalt thou make them, and the more they will excite heathen curiosity. Wilt thou escape notice when thou signest thy bed . . . when thou risest at night for prayer? Wilt thou not be suspected of magic? Will not thy husband know what it is thou tastest before food?"[4]

It would be more apposite to quote this as dissuasive of "mixed marriages" than as evidence of a *disciplina arcani.*

But in the seventh chapter of the *Apologeticum* is to be found the classical text relating to the mystery of Christian worship.[5] Tertullian there deals with the charge of incest and infanticide levelled against the Christians. He protests that Christians are condemned unheard, and challenges their accusers either to discover for themselves the truth of their accusations or else to discredit them. Christianity has enemies in plenty, he writes. These are the Jews, the military and the members of Christian households. These have it in their power to betray crimes—if such there are—committed in the Christian assemblies. Yet who, in raiding a Christian meeting, has ever come across a screaming baby? Who has ever produced before the tribunal the body of a murdered infant? "*Si semper latemus quodmodo proditum est quod admittimus?*" If we conceal ourselves so effectually, how can our crimes come to your knowledge, since from their very nature all mysteries must be kept in silence? The mysteries of Samothrace and Eleusis are covered in secrecy, how much more then must such (rituals) be, which if disclosed would bring down human vengeance now, and Divine wrath hereafter?

We must observe that this is written in reply to a formal charge —that of ritual-murder—*Sacramentum infanticidii.* In the mind

[4] Lib. 2, *Ad uxorem.*

[5] Tertullian himself believed that the pagan *Arcanum* concealed an obscenity. (Tert., *Adv. Valentin.*) This, however, does not affect his argument in the present instance.

of a pagan this was a religious rite, not merely an act of cruelty, but a sacrifice offered to the God of the Christians. The gist of his defence is that such crimes, if they were perpetrated, would be kept in too mysterious a silence to become the topic of common rumor. The Abbé Batiffol and Dr. MacDonald take different views of this argument of Tertullian. The former sees in it, or reads into it, a denial of any *mysterium*. He construes Tertullian as challenging pagans to find out all the beliefs and practices of the Christians for themselves, since the Christians have nothing to hide, and will, if asked, declare everything. But surely this is going too far. All that Tertullian contends for is that the Christian, if questioned, will bring sufficient proof that he is guiltless of the crimes of incest and infanticide. But Dr. MacDonald appears also to attempt to draw too sweeping a conclusion from this same passage. He thinks that Tertullian here presupposes the *disciplina arcani*. But how he does this is hard to discover. He is evidently arguing on the premises of his adversaries.

"If Christians commit murder," the reasoning runs, "how is it to be discovered? For, since the mysteries of some pagan cults are concealed, surely this criminal secret will require even more caution than is given to the cult of Eleusis, since infanticide is punishable by law."

This appears to be the drift of his logic; he introduces the mention of the pagan cult neither to compare it nor to contrast it with the meetings of the Christians; but to illustrate the mystery of silence which surrounds the occult rites of a sect, which at any rate, in comparison with the orgies attributed to the Christians, had little cause for strict concealment. The passage, if the interpretation is correct, neither presupposes nor denies the existence of the "rule of the secret."

But there is another argument of Monsignor Batiffol which gives a strong presumption to his opinion that Tertullian knew nothing of the *arcanum*. Tertullian, in his *De praescriptionibus*, comes into conflict with a sect of heretics who actually profess to reserve a body of truth for the initiated only. We have now the Christian apologist in presence of an institution which, according to the classical view, is paralleled in the Catholic Church of his time. Now he and St. Irenæus are at one in ridiculing the very

idea of an esoteric Gospel, and its complement, a *Disciplina arcani.*

Monsignor Batiffol sums up his conclusion in these words:

"Christ, Tertullian affirms, taught in the full light of day, and never allowed it to be understood that He had anything to conceal. *Dominus palam edixit, sine ulla significatione alicujus tecti sacramenti.*[6] *Had Catholics practised an 'arcanum,' would they have reproached the heretics for practising it?*"[7] Dr. MacDonald replies to this that Tertullian is here dealing with a sect which conceived a double Gospel, one secret for the initiated, and another and different one to be taught to the world at large.

This is true, but it does not quite explain Tertullian's vehemence in the passage quoted and in its context. We will therefore examine it a little more closely.

The heretic is supposed to quote against Tertullian the advice of St. Paul to St. Timothy, "Keep the deposit," deducing from this text that there was a portion of doctrine to be kept for some chosen ones of the flock, to be taught "only in secret and to the few." This position Tertullian vigorously attacks. While admitting that the ministration of the Gospel should not be reckless and indiscriminate, nevertheless he scouts the very notion of an *arcanum.* He (Christ) had commanded that what they (the Apostles) had heard in secrecy they should preach from the housetops. He had taught them by parable that not one farthing, that is, not one word of this doctrine, should be unfruitfully hidden away. He taught that the candle ought not to be thrust under a bushel, but set high on a candlestick, that all in the house might be enlightened.

These lessons the Apostles either neglected or misunderstood, if they hid anything of the light that is of God's word and Christ's secret. They feared no one, neither the violence of Jew nor of pagan; much more freely did they speak in the churches since they held not their peace in synagogues and public places, for they could not have converted Jews or heretics unless, in orderly fashion, they had expounded what they wished them to believe.[8]

His purpose is in the main to destroy the theory of a double

[6] *De praescrip.*, C. 26.
[7] *Études*, p. 23.
[8] *De praesc.*, C. 25, 26.

Gospel, but incidentally he goes further than that; he evidences that the Christian religion is founded in its entirety on a tradition that is public, and has been public from the time when the Apostles went forth to preach the Gospel openly to the pagan and Jewish populations. Unless Tertullian attacked the heretics in an argument which could readily be retorted, he here sketches a theory of the *magisterium* which is inconsistent with an esoteric teaching.

Other points in Dr. MacDonald's article must be left for the present, not because they are unimportant, but because it would be impossible even to focus them in this article. Such points are :—the connection of the "discipline" with the catechumenate, the tradition of the Symbol, and the writings of Clement of Alexandria in regard to the mysteries.

Dr. MacDonald in selecting this subject has chosen one which is of interest not only to the speculative theologian, but to the preacher and the controversialist.

He sends us from quotations in our manuals of theology to their original setting in the works of the Fathers. The texts there receive a new complexion. It soon becomes evident that the classical theology has exaggerated the extent and even the nature of the reserve of the early Christian writers. There is not sufficient proof that the *disciplina* was ever a legislative institution throughout the Universal Church. Whether there was an *arcanum* of a local character, and lasting for short periods in the early centuries, is an inquiry which, with the others I have mentioned, may prove an interesting subject of investigation to those whose studies lie in the direction of early Church history.

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## IN THE JUNGLES OF AFRICA.

I MUST begin by introducing myself to my readers. I am a member of the African Missionary Society of Lyons, and have but recently returned from Africa. There on the coast of Guinea I have labored for years building our modest churches,

establishing schools—now, alas, too small for the numbers of children who would frequent them—and founding mission-stations that have since become thriving centres of fervent Catholicism. My missionary duties have led me also to the eastern coast of Africa and thus have brought me into close contact with numerous native tribes among whom Christianity has been introduced, as far as the southern borders of the Soudan and the equatorial region of the upper Nile and Congo.

Having thus dwelt with the African in Africa, having lived his life, knowing his language, his manners, and, above all, his needs, having for years made a special study of these things, I may, without presumption, say that I speak advisedly on a subject so dear to my heart, so fraught with importance to us all.

Nor should this question of African missions be uninteresting to the American mind. Perhaps few of my readers are aware of the fact that the very foundations of the work were laid by American priests and American laymen. "In December, 1841," we read in the *Annals of the Propagation of the Faith* (tom. xv, p. 314) "Mgr. Baron, Vicar General to Bishop Kenrick of Philadelphia, in company with Father John Kelly and Denis Pindar, a layman, sailed from Baltimore to found a mission on the shores of western Africa." There they set zealously to work among the most trying conditions, to preach Christ crucified to the natives of the Dark Continent; and to the persevering devotion of Mgr. Baron, who was soon after made Vicar Apostolic of the two Guineas, is to be chiefly attributed the organization of the Society that has continued his glorious undertaking. He succeeded, indeed, in recruiting in Europe additional laborers to gather the abundant harvest, but the fatal African climate raised a seemingly insurmountable barrier to their continued zeal. It carried off six of their number in as many months, and for a time at least the mission had to be abandoned. This same dread difficulty—the climate—has ever stood in the way of those who have taken up and carried on the work thus begun. Frequent disease and early death, such is the infallible lot of the missionary in Africa. The humid, tropical heat is so oppressive that the European, if not absolutely prostrated with fever, is at least unequal to continued effort, incapable of the work that might easily be expected of him

in his native clime. The young missionary especially is handicapped on every side. He is unaccustomed to the climate; he is wholly or at least partially ignorant of the languages he must use from the very beginning; he has but an incomplete idea of the character, of the customs, in a word, the physical constitution of the negro; and so, at least for the first two years of his apostolate, he is of but little service to the cause. And just when, after laborious efforts, he has overcome, at least to some extent, the first difficulties, he is compelled by a fatal anæmia, which paralyzes his frame, or by the insidious fever or other diseases peculiar to the country, to return to Europe, fortunate that death has not already removed him from the field of labor in which he had thought to be of use.

In fifty years our Society has sent to Africa almost five hundred missionaries. Of all the trials that afflicted the community—and their name is legion—the worst was premature death, which again and again decimated our ranks. The African country is so proverbially fatal to Europeans that it has been deservedly named "the White Man's Grave." The statistics of our Society, from its foundation in 1856 to the year 1901, show that the average life of a priest on these missions is but two years and eight months. In the last twelve years (1891–1903) we have had to mourn the death of eighty-two of our African missionaries, all carried off by fever in the prime of life. Of one hundred priests on the African coast, only four can claim more than twelve years in the priesthood, and seventy-five of the hundred have been ordained to the priesthood since the year 1895 only. Where are their companions? They have fallen victims to their devotion, martyrs to their zeal for the salvation of the African native. These figures speak strongly and significantly. Yet they have not deterred recruits from stepping forth to fill the vacant ranks and replace the soldiers of Christ that have fallen. Catholic zeal and Catholic courage are not on the wane. No, thank God; neither good-will nor candidates filled with the most heroic spirit of self-sacrifice have ever failed us. Would that we could say the same of resources, for alas, it is deficiency in this respect that has ever been our drawback.

In connection with this I should state that the education and

equipment of a missionary up to the time of his arrival at his post of duty, are more expensive than is commonly supposed. First, as to education, there are required of the candidate from ten to twelve years of close study and application. Besides the sacred sciences, he must have a general knowledge of medicine, as well as of agriculture, and be familiar with some trades that he is to teach the savages, or perhaps, and indeed more often, he is to use this knowledge to gain a livelihood for himself and his helpmates. On his departure for the distant land which is still wholly unknown to him, he brings with him his little library, his case of surgical instruments, his miniature pharmacy, tools for the different trades, agricultural implements and, finally, a stock of clothes and materials which he will be unable to procure in the land of his adoption.

Let us accompany the young missionary on his rough sea-voyage of about a month's duration, and see him disembark at his post of duty. The scene is certainly a novel and interesting one. After we have sighted the inhospitable and almost inaccessible African shore, our boat proceeds slowly and cautiously toward the sandy strip on the distant horizon. A few hundred yards out we stop, and immediately the natives, who have experienced before the kindly offices of European sailors passing by their shores, gather around in their canoes, and attempt to clamber up the sides, so that soon the deck is black with their dusky forms. The missionary and his baggage are lowered into one of the frail barks, and then follows the more or less dangerous passage across the seething bar. Tossed on the waves, we rise and fall, surrounded on all sides by fierce sharks that crowd these waters. The native boat-men, accustomed to the danger, are skilful, and the shore is reached in safety. Having set foot on the soil of Africa, the missionary follows his first impulse of gratitude and falls on his knees to return thanks to God for having brought him safely thus far, and to implore His further guidance and protection in the labors before him in this strange land of heathenism.

And now the march toward the interior begins. The baggage is divided into lots of fifty pounds each and placed on the heads of the swarthy natives, who, having piloted former missionaries in the same path, are willing enough. Then the caravan

forms, and under the torrid sun, silently, without complaint, the men plod along for weeks and months, singing as they go. "The white father, the man of God, is with us"—such is the burden of their song—"and in his company we have nothing to fear. He has his gun and he will kill the game for us." In truth, to procure anything like a comfortable dinner on the way, the gun is necessary. Thus with a rifle swung over his shoulder, and a stout stick in his hand, the missionary, after a wearisome journey of two or three weeks, or perchance of as many months, arrives at his destination, where another priest, exhausted possibly by fever and fatigue, does his best to welcome him with open arms. In the mission stations like the one at which we have just arrived, the pioneer missionaries have, as a rule, managed to put up a home for the priest, another for the sisters, also schools for the boys and girls, a medical dispensary, and, lastly, the central edifice, a little church. These imposing names designate what are often but miserable huts of rude construction. Yet we can afford no better; for consider, kind friend, and calculate if you can, the expense all this entails. Yet these things are absolutely necessary, in fact indispensable.

The result of the scarcity of means for the African mission is truly deplorable. For lack of resources our Society can no longer accept the opportunities for opening new missions which are offered to us; we are forced to give a deaf ear to the demands made upon us. For the same lamentable reason we cannot increase the number of active missionaries in the fields where we labor. Twenty-five young priests, ordained in the last five months, await with impatience the day of their departure for Africa. They cannot go, for we have not the funds necessary for their departure. And if they could be sent, the poverty of our missions would not enable us to furnish what is necessary for their support in an active station where they find no resources.

Nor is the outlook in the future encouraging. The funds of the Propagation of the Faith are no longer sufficient for the support of the growing missions in heathen lands. Every year the Holy See finds it necessary to create new prefectures and new vicariates apostolic. On the one hand, the missionary fund has remained the same for several years; and if, on the other, the

number of missionaries from year to year increases, the evident consequence is that the portion of each is to be diminished. It is in this condition of things that we find the reason why all the missions are sending special delegates abroad to implore the assistance which is so sadly needed.

It remains for us to ascertain whether there are not other ways by which, perhaps, more may be accomplished with relatively less expense. In 1896 I placed a plan before the African Association of Germany in an address delivered before that body. The vast assembly applauded the design, which was briefly expressed in the motto: "Civilize Africa by the African convert, the negro by the negro himself." We had pledged ourselves to the work of evangelizing Africa. Rome, whose voice is the voice of God, had placed the whole of the vast western continent under our missionary care. Having accepted the obligation, we feel that before God we are bound to do all in our power to accomplish the task. We do not propose to shrink from any difficulty, however great, even at the sacrifice of life. Before God and in view of the imperious demands of the situation, if we are to be equal to our task, we must find and employ some means to increase results with the resources at present within our reach. What is that means? It is already indicated in the motto I have cited. That means is the negro himself—the negro baptized, instructed by the missionary in the very land of Africa which we hope to evangelize further. Yes, the negro catechist will be this powerful auxiliary, this indispensable means to accomplish better results, and that at less expense than has been required to bring the missions into existence hitherto. In the natural course of events the African missions must sooner or later furnish a native clergy. A country is Catholic only in proportion as it shows vitality to produce vocations for the maintenance of its worship. For as soon as it becomes evident that any country cannot be expected to contribute a portion at least of the ministers of its religion, then will every effort to evangelize that country be vain and futile.

However, it is not yet a question of creating a native clergy for Africa; our aspirations are modest; we do not aim so high. But if we have not as yet advanced so far, it is surely high time to prepare the way by the formation and education of good negro

catechists, well instructed and animated by an apostolic spirit. Such catechists would be invaluable auxiliaries, widening tenfold our sphere of influence without any corresponding increase of missionaries or expenses. They would form a corps of excellent teachers in the schools that we have already established. With their help we could organize a district-school system in the large centres where we have now permanent residences. And do not imagine that such places are few in number. I could cite fifty or sixty localities with more than twenty-five thousand inhabitants, while Lagos, Cyo, Illorim, Abeokuta, Ibadam, are cities of from seventy-five to two hundred thousand souls. What a vast field for the catechist! Think, moreover, of pagan villages at present without missionary or school, which might be numbered by the thousand. By stationing catechists and establishing schools in these numberless villages, we could rapidly put ourselves in touch with the whole country. What conversions, what blessings, what wonderful progress would be the result! Surely all this cannot fail to appeal to a thinking mind, cannot fail to move a Christian heart. But to receive from the catechists the services to be expected of them, we must choose with discernment, and subject them to a careful course of discipline and education. To this end the establishment of an institute for the formation of native catechists, a catechetical novitiate, as it were, is therefore under the present circumstances not a speculative project, but an imperious necessity.

So far our only assistants and instructors have been natives taken from our ordinary schools. Of course, we have ever chosen the most intelligent, and with a little good will and considerable patience, our efforts to train them have not been unsuccessful. That we have here in fact some very zealous and efficient coadjutors, the following incidents will well illustrate. During the Dahomey war I was held by the native king as a hostage for five months. After the sufferings of those long and weary weeks, I had to leave my dear mission of Whydah, which thus remained fatherless for six months longer. During that time, my first teacher, a typical negro, by the name of Lucian, took charge of the two thousand Catholics in the place. Every Sunday the people flocked to church as usual, and there found Lucian, who

had prepared a doctrinal sermon, followed by a few exhortatory words, as the occasion called for them. These discourses he wrote and preserved in a note-book, and on my return handed me three volumes of sermons in manuscript, which he had delivered on Sundays and feast-days. It was no mere matter of form, for he was respected and listened to by the faithful, who even entertained for him a kind of reverential fear. And why not? for was he not their religious instructor, and did he not also find time and ways to act as school teacher to their little ones? Nor did these latter dare take advantage of my absence by playing truant; for well they knew that after school he would visit the parents of those who needed correction. More than this. Our catechist, Lucian, took good care of the sick, visiting them daily, bringing them medicine, consoling them, and preparing the dying for the last terrible hour by exciting them to acts of contrition and perfect charity. Another of our native teachers, whose baptismal name was Joseph, enjoyed the highest respect and esteem from Pagan and Christian alike, so that he was known by no other name than Fiawi, "the good man," a title which his devotion had justly earned for him. Still another, Antonio, was wonderfully devoted to the work of the mission, and lived a life of celibacy, in order that he might give himself more entirely to the service of catechising, and helping the missionaries. In his youth he had been a slave, but, having been baptized and instructed by a missionary, he found means to return to Lagos in Benin, his native country. Immediately he set to work, and with his own hands built a little church. In the absence of missionaries he performed the duties of a pastor of the flock, and three times a day he regularly recited the Angelus, and taught the same devotion to the other negroes. Every Saturday he gathered his people in the church to chant the *Salve Regina*, and the Sundays they passed together in prayer. Thus for twenty long years, during which the people of the district saw no missionary, this simple pious negro labored to keep alive and foster in their souls the seed of Christianity, baptizing children, giving the patriarchal benediction to the young bridal couples, and blessing the dying about to appear before their God. If Lagos is to-day our best and most flourishing mission, with its schools numbering a thousand children, this grand result is chiefly to be attributed to the zeal and perseverance of Antonio.

I could recount such incidents as the above by the score, but this is enough to show that we have had efficient native auxiliaries with no other training but that of the little village school. If such has been the case, and it is so, what might we not expect of them with their number largely increased, and their education carefully supervised in a catechetical college or novitiate? In such an institution we would take the negro as he is, and adapting methods of discipline suited to his character and circumstances, give him the necessary catechetical training and, above all, solid education of heart and will. Our great aim would be to form men of faith, men of virtue, filled with love of God and of their neighbor. No doubt there would be occasionally defections, and we would meet with disappointments, but with proper care and some discretion, the number of failures would be rendered inconsiderable compared with the good to be done. Even those who would not persevere might not be entirely lost to the cause. For if we found some who lacked apparently a true vocation, we should deal with them in such a way as to retain their good-will and the faith so as to make them well instructed Christians who would render other services not less important to the missions. Thus the grand work would go on, and Christianity would spread and flourish with a vigorous growth. The need of such trained instructors is everywhere apparent.

There are, as I said before, many opportunities open for missionary work if we had the priests and the necessary means to begin. Thus Bishop Lang of Lagos reports that the King of Jebu who has not yet any Catholic school, recently invited the missionaries to establish themselves in his kingdom, and to open schools such as the natives have in Benin. Again and again he has sent us ambassadors with an offer of a site for schools and residence, leaving to us the free choice of the locality best suited to the demands of our work. England has just annexed the Sokoto, a country whose area is greater than that of France. There, too, we are invited. The Government, hostile to the Religious at home, nevertheless proposes to give a regular grant for each school we would open. If only we had catechists, we could send them ahead to establish schools which would thus cost us comparatively little. As previously stated, twenty-five young

priests stand ready, eager for the great battle with Satan, sin and error, their only desire being to embark for the field of labor; but we can neither send them, nor feel sure of their support after their arrival. Is it not harassing to think that want of money—nothing more—prevents us from answering the cry of immortal souls, and rescuing them from the darkness in which they are engulfed? But we cannot send untrained negroes to convert a nation, and educated catechists we have not. It is truly sad: "The little ones have asked for bread, and there was none to break it to them.[1]" In the light of such facts hesitation would be criminal; difficult or not, we must find the means to remedy the crying want. All understand the utility, nay, the necessity of this work. The foundation of the college and novitiate for catechists which I propose is with us no longer a prospective improvement which we are free to undertake or to neglect; no, it is a capital necessity, and if we neglect it we neglect our apostolic duty. Were we knowingly to refuse our assistance according to our means, we should prevent or retard its execution, and thus fail culpably to further a grand and noble cause on which hangs the salvation of innumerable souls.

The time is fully ripe for the accomplishment of the design I have indicated. The project is carefully planned, down to the least detail; missionaries stand ready to sacrifice their energy, their very lives in the work of education. Material is at hand in the thousands of pupils of our village schools. Our missions in Africa count three bishops, thirteen apostolic prefects, with one hundred and fifty priests, ninety nuns, forty-seven churches or chapels, fifty-three schools, five agricultural training-schools connected with large farms; and all these ministries look to the salvation of about thirty thousand Catholics. We shall have only to choose with discretion from among the legion that would eagerly present themselves for this new career about to open before them. What then is wanting? What more is necessary? Simply and in a word—financial aid. We have not the means required for construction of buildings and establishment of teachers; and we should need, moreover, a small reserve fund to assure their maintenance during the first few years. A matter of such importance

[1] Jer. 4:4.

cannot be taken lightly, if we do not wish to reap a harvest of remorse and tears. As a missionary I am prepared to labor for the establishment of this work. As a missionary I must also beg the means. More we cannot do. Let those who read this appeal remember that missionaries are not alone commissioned to propagate the faith among the heathen. It is the solemn, sacred duty of every priest, of every Christian, man or woman, to aid in the salvation of souls. And if there are souls, immortal souls, who perish forever because we have neglected this duty, we will be held responsible before God, we will have to answer for the loss of these souls. If the missionary gives his labor, his health, and his life to the work, he may freely ask you at least to give your mite according to your ability to the same noble cause. Think of the millions of little children, innocent souls as yet, doomed to degradation and ruin—see how they stretch out their tiny arms in supplication toward you! Their future is in your hands. Have you the heart to refuse; can you turn from them and leave them to darkness and death? Hundreds of missionaries, devoting themselves with noble self-sacrifice, have gone to a premature grave in the African sands, that these souls may live. Such sacrifices are not requested from you, dear reader; we would not put you to the inconvenience of laboring for our needy people; we merely ask a small donation to help on the work of God. Will you not answer generously? If you do, we are sure that the aggregate will enable us to realize our grand design—to prepare the way for the civilization of the negroes by the negro himself. Thus, too, a considerable number of white priests who yearly go to certain death in the African wilds would be spared for their own land, where their services are badly needed.

Oh, if you had but an idea of the life of a missionary in Africa, you would not hesitate an instant to lend him your aid. His life, day after day, is cast with rude savages, sometimes even with cannibals; his food like theirs is coarse, often nauseating. Amid a thousand dangers, under the burning sun of the tropics, he must journey on foot for miles and miles from station to station, that he might cover his missionary tour. He is bound in truth and literally to be all things to all men. To the natives he is priest and doctor, teacher, peacemaker and interpreter of law, if such can

be said to exist. At the same time he must also be his own mason, carpenter, tailor, and shoemaker, if he would be housed and clothed. The dangers and hardships which beset him are innumerable and beyond the power of adequate expression. After a day in the burning sun and a march through the jungle he is fortunate if night brings him to a rude hut where he can get shelter, to rest his aching limbs upon a rough mat spread upon the ground. But I do not tell you this, dear reader, as if I would complain. No. I thank the good Lord who has permitted me to be again with civilized men and who, to the probable regret of the cannibals, has preserved me from the usual fate which awaits their prisoners, that of being spitted, roasted, eaten and enjoyed by them. They spared me reluctantly enough. O Liberty, how sweet thou art! When wilt thou come to gladden our poor Africans? Happy you, citizens of America, you who bask in the sunshine of liberty; it is in the consciousness that you realize the value of this glorious gift that I appeal to you for assistance, so that in the name of God I may carry this invaluable liberty to those who still sit in the darkness and shadow of death. It will be a gift offered them in your name, because your duties and obligations prevent you from laboring directly for their conversion, even did you so desire. But by your charity, by aiding those who devote themselves to the task, you can do God's own work, and by contributing generously you can even do better, and lay up for yourselves and for others a treasure of eternal glory.

And now let us see what our catechetical college promises to be, if you will but help to establish it. It will realize our highest ambitions, our most ardent hopes; it will mean the salvation of Africa. After a full course of studies and a strict novitiate of at least a year in the college, our pupils are to go forth to be the teachers and heads of little Christian communities; a priest will visit them regularly; they will have their own reunions and conferences and will continue higher catechetical studies, thus forming a kind of third order bound together by common interests. They will be compensated for their services according to merit; and though under the direction and guidance of their priests, they will live in their own houses and may marry if they choose. No

doubt there will be cases when, after long years of persevering labor at his post of duty, this or that exemplary catechist may at the age of forty-five or fifty, finding himself free from all family ties, aspire to a higher life. The zealous teacher, who for years has labored faithfully, might become a priest and thus be of still greater service to the souls of his brethren. Surely such possibilities are within reach, even if we should have to wait a long time before we may rely upon the ability and virtue of those whom we have known from their very cradle. Their past will be for us an open book, from which we can in no uncertain accents predict their constancy for the future.

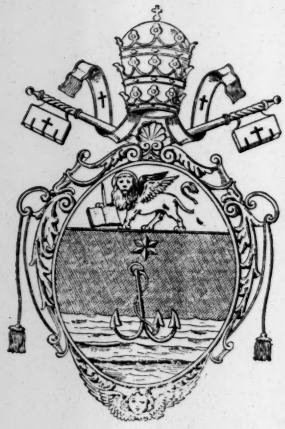
For these, then, the college will become a seminary, of which later on priests of the Society of St. Sulpice might take charge, since these have been engaged in life-long study and instruction and will therefore not find it difficult to acquire a solid knowledge of all that is essential in this new vocation.

Children of the very soil on which they labor, these negro catechists, and perhaps later priests, will have nothing to fear from the climate so fatal to the white. The other advantages they will possess are innumerable, for knowing well the languages, customs and manners of the different tribes, they can use the means best adapted to their capacities, best calculated to make an impression on the negro mind. Above all, their example, like that of St. Francis, will teach, and that more efficaciously than their words, so that their negro brethren cannot say to them as they sometimes do to us: "What you preach may be good for the white man, but not for the black." Thus the native catechist and, if God so will, the native priest, will be an important factor in the conversion of the country; he will exercise a telling influence in the development of Africa, and even if forty-five or fifty at his ordination (which age would be guarantee of his constancy), may rightly hope for a comparatively long and certainly fruitful priesthood. Would you join in the eternal fruits of that priesthood; would you share in the heavenly merit that will accrue to the apostles of Africa; would you have your name enrolled in heaven as one who has helped to spread the kingdom of God upon earth? Let your alms, then, make you a sharer in the formation of that priesthood, let your generous contribution help

to establish an institution that will spread over Africa heralds of the Gospel, that will make that dark land glow with the light of Christianity and peace. Join in the sowing, and the glory of the golden harvest will be yours. Is there no voice of strong and ardent faith within that says: "On with the work; we will be its supporters!" Is the faith of to-day so weak and cold that we do not wish to bestow upon others the benefits of Christianity that we ourselves enjoy? And how fitting it is that America, the land of the free, the patron of liberty, should be the means of emancipating the souls from the thraldom of Satan! How fitting it is that in its hour of need, we should support and continue the work so gloriously begun by our fathers! Let the cry, then, go forth, and may the answering echo from generous souls fall gratefully on the ears of those who need your help!

IGN. LISSNER,

*Priest of the Missionary Society of Lyons, France.*



# Analecta.

## EX ACTIS PII PP. X.

### I.

### Motu Proprio de Ecclesiae Legibus in Unum Redigendis.

Arduum sane munus universae Ecclesiae regendae ubi primum, arcano divinae Providentiae consilio, suscepimus, praecipua Nobis mens fuit et quasi lex constituta, quantum sinerent vires, instaurare omnia in Christo. Hanc voluntatem vel primis encyclicis Litteris ad catholici orbis Antistites datis patefecimus; ad hanc veluti metam omnes animi Nostri vires hactenus intendimus; huic principio coepta Nostra conformanda curavimus. Probe autem intelligentes ad instaurationem in Christo ecclesiasticam disciplinam conferre maxime, qua recte ordinata et florente uberrimi fructus deesse non possunt, ad ipsam singulari quadam sollicitudine studia Nostra animumque convertimus.

Equidem Apostolica Sedes sive in Oecumenicis Conciliis sive extra Concilia numquam intermisit ecclesiasticam disciplinam optimis legibus instruere pro variis temporum conditionibus hominumque necessitatibus. At leges, vel sapientissimae, si dispersae maneant, facile ignorantur ab iis qui eisdem obstringuntur, nec proinde, uti par est, in usum deduci possunt. Hoc incommodum vitaretur, atque ita ecclesiasticae disciplinae melius consultum

esset, variae sacrorum canonum Collectiones confectae sunt. Antiquiores praetereuntes, commemorandum heic ducimus Gratianum, qui celebri *Decreto* voluit sacros canones non modo in unum colligere, sed inter se conciliare atque componere. Post ipsum Innocentius III, Honorius III, Gregorius IX, Bonifacius VIII, Clemens V cum Ioanne XXII, Decessores Nostri, Iustinianeum opus imitati pro Iure romano, Collectiones authenticas Decretalium confecerunt ac promulgarunt, quibus postremis tribus cum Gratiani Decreto vel hodie *corpus* quod dicitur *iuris canonici* praesertim coalescit. Quod quum Tridentina Synodus et novarum legum promulgatio impar reddiderint, Pontifices Romani Gregorius XIII, Xystus V, Clemens VIII, Benedictus XIV, animum adiecerunt sive adornandis novis corporis iuris canonici editionibus, sive aliis sacrorum canonum Collectionibus parandis; quibus novissime Collectiones authenticae decretorum accesserunt sacrarum quarundam Congregationum romanarum.

Verum per haec si quid allatum est quo pro temporum adiunctis difficultates minuerentur, rei tamen haud satis prospicitur. Ipsa namque Collectionum congeries non levem difficultatem parit; saeculorum decursu leges prodiere quamplurimae, in multa congestae volumina; non paucae, suis olim aptae temporibus, aut abrogatae sunt aut obsoleverunt; denique nonnullae, ob immutata temporum adiuncta, aut difficiles ad exequendum evaserunt, aut communi animorum bono minus utiles. His incommodis pro nonnulis iuris partibus quae urgentioris erant necessitatis, occurrere curarunt ex Decessoribus Nostris praecipue Pius IX et Leo XIII sa. me., quorum alter per Constitutionem *Apostolicae Sedis* censuras coarctavit latae sententiae, alter leges de publicatione ac censura librorum temperavit per Constitutionem *Officiorum et munerum;* et normas constituit Congregationibus religiosis cum votis simplicibus per Constitutionem *Conditae a Christo.* At illustres Ecclesiae Praesules, iique non pauci etiam e S. R. E. Cardinalibus, magnopere flagitarunt ut universae Ecclesiae leges, ad haec usque tempora editae, lucido ordine digestae, in unum colligerentur, amotis inde quae abrogatae essent aut obsoletae, aliis, ubi opus fuerit, ad nostrorum temporum conditionem propius aptatis; quod idem plures in Vaticano Concilio Antistites postularunt. Haec Nos iusta sane vota probantes ac libenter exci-

pientes, concilium cepimus eadem in rem tandem deducendi. Cuius quidem coepti quia Nos minime fugit quanta sit amplitudo et moles, idcirco motu proprio, certa scientia et matura deliberatione decernimus et perficienda mandamus quae sequuntur.

I. Concilium, sive, ut aiunt, *Commissionem* Pontificiam constituimus, quam penes erit totius negotii moderatio et cura, eaque constabit ex nonnullis S. R. E. Cardinalibus, a Pontifice nominatim designandis.

II. Huic Consilio ipse Pontifex praeerit, et Pontifice absente, Cardinalis decanus inter adstantes.

III. Erunt praeterea iusto numero Consultores, quos Patres Cardinales e viris canonici iuris ac theologiae peritissimis eligent Pontifice probante.

IV. Volumnus autem universu m episcopatum, iuxta normas opportune tradendas, in gravissimum hoc opus conspirare atque concurrere.

V. Ubi fuerit constituta ratio in huiusmodi studio sectanda, Consultores materiam parabunt suamque de ipsa sententiam in conventibus edent, praeside illo, cui Pontifex mandaverit; Consilii Cardinalium esse ab actis. In eorum deinde studia et sententias PP. Cardinales matura deliberatione inquirent. Omnia denique ad Pontificem deferantur, legitima approbatione munienda.

Quae per has Litteras a Nobis decreta sunt, ea rata et firma volumus, contrariis quibusvis etiam speciali aut specialissima mentione dignis minime obstantibus.—Datum Romae apud S. Petrum XIV Cal. April. die festo S. Iosephi, Sponsi B. M. V. MDCCCCIV. Pontificatus Nostri anno primo.

PIUS PP. X.

## II.

### Litterae Apostolicae De Academicis in Sacra Scriptura Gradibus a "Commissione" Biblica Conferendis

### PIUS PP. X

### Ad Perpetuam Rei Memoriam.

Scripturae sanctae magis magisque in Clero promovere studium, conscientia Nos Apostolici officii in primis admonet hoc tempore, quum eum maximae divinae revelationis fideique fontem

videmus ab intemperantia humanae rationis passim in discrimen adduci. Id ipsum quum intelligeret Noster fel. rec. decessor Leo XIII, non satis habuit dedisse anno MDCCCXCIII proprias de re biblica Encyclicas litteras *Providentissimus Deus;* nam paucis ante exitum mensibus, editis Apostolicis litteris *Vigilantiae*, peculiare instituit ex aliquot S. R. E. Cardinalibus pluribusque aliis doctis viris urbanum Consilium, quod, praelucente doctrina et traditione Ecclesiae, etiam progredientis eruditionis praesidia conferret ad legitimam exegesim biblicam, et simul catholicis praesto esset, tum ad adiuvanda ac dirigenda eorum in hoc genere studia, tum ad controversias, si quae inter ipsos extitissent, dirimendas.

Nos quidem, ut par est, praeclarum istud pontificalis providentiae monumentum a Decessore relictum, Nostris quoque curis et auctoritate complectimur. Quin etiam iam nunc, eiusdem Consilii seu *Commissionis* navitate confisi, ipsius operam in negotio, quod magni censemus esse momenti ad Scripturarum provehendum cultum, adhibere constituimus. Siquidem hoc volumus, certam suppeditare rationem, unde bona paretur copia magistrorum, qui gravite et sinceritate doctrinae commendati, in scholis catholicis divinos interpretentur Libros. Huius rei gratia percommodum profecto esset, quod etiam in votis Leonis fuisse novimus, proprium quoddam in Urbe Roma condere Athenaeum, altioribus magisteriis omnique instrumento eruditionis biblicae ornatum, quo delecti undique adolescentes convenirent, scientia divinorum eloquiorum singulares evasuri. At quoniam eius perficiendae rei deest in praesens Nobis, non secus ac Decessori, facultas, quae quidam fore ut aliquando ex catholicorum liberalitate suppetat, spem bonam certamque habemus, interea quantum ratio temporum sinit, id, harum tenore litterarum, exsequi et efficere decrevimus.

Itaque, quod bonum salutareque sit, reique catholicae benevertat, Apostolica auctoritate Nostra, Academicos Prolytae et Doctoris in Sacrae Scripturae disciplina gradus instituimus, a *Commissione* Biblica conferendos ad eas leges, quae infra scriptae sunt.

I. Nemo ad Accademicos in Sacra Scriptura gradus assumatur, qui non sit ex alterutro ordine Cleri sacerdos; ac praeterea nisi Doctoratus in Sacra Theologia lauream, eamque in aliqua studiorum Universitate aut Athenaeo a Sede Apostolica adprobato, sit adeptus.

II. Candidati ad gradum vel prolytae vel doctoris in Sacra Scriptura, periculum doctrinae tum verbo tum scripto subeant: quibus autem de rebus id periculum faciendum fuerit, *Commissio* Biblica praestituet.

III. *Commissionis* erit, explorandae candidatorum scientiae dare iudices: qui minimum quinque sint, iique ex consultorum numero. Licet tamen *Commissioni* id iudicium, pro prolytatu tamtummodo, aliis idoneis viris aliquando delegare.

IV. Qui prolytatum in Sacra Scriptura petit, admitti ad periculum faciendum, statim ab accepta Sacrae Theologiae laurea, poterit: qui vero doctoratum, admitti non poterit, nisi elapso post habitum prolytatum anno.

V. De doctrina examinanda candidati ad lauream in Sacra Scriptura, hoc nominatim cautim sit, ut candidatus certam thesim, quam ipse delegerit et *Commissio* Biblica probaverit, scribendo explicet, eamque postea in legitimo conventu Romae habendo recitatam ab impugnationibus censorum defendat.

Haec volumus, edicimus et statuimus, contrariis quibusvis non obstantibus.—Restat, ut Venerabiles Fratres Episcopi ceterique sacrorum Antistites in suae quisque dioecesis utilitatem ex hisce statutis Nostris eum fructum quaerant, quem inde Nobis uberem pollicemur. Ideo, quos in suo Clero viderint singularibus Bibliorum studiis natos aptosque, ad promerenda etiam huius disciplinae insignia hortentur et adjuvent: insignitos porro habeant potiores, quibus in Sacro Seminario Scripturarum magisterium committant.

Datum Romae apud S. Petrum sub anulo Piscatoris die XXIII Februarii, festo S. Petri Damiani, an. MDCCCCIV, Pontificatus Nostri anno primo.

A. Card. Macchi.

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## E S. UNIVERSALI INQUISITIONE.

### I.

### De non admittendis ad matrimonium puellis, quarum aetas ignoratur.

*Fer. IV, 18 Martii 1903.*

Huic Supremae Congregationi S. Officii proposita fuerunt enodanda sequentia dubia:

I. An quando ignoratur aetas iuvenculae quae matrimonium inire cupit, possit et debeat parochus vel missionarius confidere illius exterioribus signis, praesertim quoad conformationem pectoris etc.?

II. In casu vero quo praedicta pubertatis signa deficiant, et aetas ignoratur, matrimonium iam initum considerarine potest et debet ut invalidum, aut ad minus uti dubium?

In Congregatione generali coram EE.mis ac RR.mis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

*Ad I. Affirmative et ad mentem—Mens est: quod Missionarii puellas, de quibus in casu, ad matrimonium non admittant, nisi postquam Ordinarius vel Vicarius Apostolicus ex prudenti iudicio compertum habeat eas nubiles existere, ac proinde malitiam in illis aetatem supplere declaret.*

*Ad II. Ut proponitur, negative; ideoque si aliquis huius generis matrimonii casus Missionariis occurrerit, illud nullum nequaquam declaretur, nisi prius a Vicario Apostolico confecto processu, indubiis probationibus puellam, de qua agitur quaestio, ante duodecimum aetatis suae annum, iugali vinculo fuisse sociatam, et in ea, tempore quo nuptui data fuit, revera malitiam non supplevisse aetatem certo constet. Aut si de matrimonio ageretur quod a puella, antequam christianae religioni nomen daret, fuit celebrandum, nullum non pronuncietur, nisi prius Missionarii, iisdem supranotatis probationibus, certiores fiant, puellam illam, dum huiusmodi nuptias contraxit, non fuisse doli capacem.—Et detur Decretum die 10 Decembris 1885, relatum in Collectanea S. Congregationis de Prop. Fide sub No. 1383.*

Sequenti vero Fer. V, die 19 eiusdem mensis et anni, SS.mus D. N. Leo Pp. XIII, per facultates E.mo Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

J. *Can.* Mancini, *S. R. et U. I. Not.*

## II.

De Competentia Ordinariorum circa Causas Matrimoniales.

Ordinarius Colonien. ad pedes S. V. humiliter provolutus sequentia dubia enodanda proponit:

I. Num in omnibus causis matrimonialibus, in quibus de validitate matrimonii agitur; praeter forum domicilii mariti, etiam forum contractus et forum connexionis sive continentiae tamquam sufficiens sit habendum; et quatenus affirmative;

II. Num aliquis ordo sit servandus, ita ut prae caeteris Ordinariis, quibus ratione contractus vel continentiae procedere fas sit, is Episcopus sit competens et processum instruere debeat, in cuius dioecesi maritus domicilium habeat.

*Feria III loco IV, die 23 Iunii 1903.*

In Congregatione Generali S. R. et U. Inquisitionis, re mature perpensa, praehabitoque DD. CC. voto, E.mi ac R.mi DD. Cardinales in rebus fidei et morum Inquisitores Generales decreverunt:

*Standum Instructioni pro Statibus Foederatis Americae anno 1883 editae*[1] *et ex Decreto S. O. anno 1891 ad Dioeceses Regni Borussici extensae, ac responsioni ad I. in Decreto S. O. lato fer. V loco IV, die 30 Iunii 1892, quae ita se habet:* "Coniuges in causis mixtarum nuptiarum subsunt Episcopo, in cuius dioecesi pars catholica domicilium habet; et quando ambo sint catholici, quia pars haeretica in Ecclesiam reversa sit, subsunt Episcopo, in cuius dioecesi domicilium habet maritus."

*Quando vero agitur de matrimonio mixto contrahendo cum haeretico separato per divortii sententiam tribunalis civilis ab haeretica, erit Episcopus domicilii partis catholicae, ad quem spectat iudicare an contrahentes gaudeant status libertate.*

Sequenti vero feria VI, die 26 eiusdem mensis et anni, S.mus D. N. Leo div. prov. PP. XIII, per facultates E.mo Card. Secretario largitas, resolutionem E.morum adprobavit.

J. *Can.* MANCINI, *S. R. et U. I. Not.*

[1] En verba cit. Instr. quae ad rem faciunt: "Coniuges in caussis matrimonialibus subsunt Episcopo in cuius Dioecesi maritus domicilium habet. Exceptioni locus est si coniugale vitae consortium aut per separationem a toro et mensa, aut per desertionem malitiosam a marito patratam, sublatum sit. Priori casu quaelibet pars ius accusandi contra alteram ipsi competens coram Episcopo dioecesis, ubi haecce domicilium habet, exercere debet. Posteriori casu uxor apud Episcopum, intra cuius dioecesim domicilium eius situm est, actionem instituere potest. Postquam citatio iudicialis intimata est, mutatio quoad coniugum domicilium facta mutationem respectu iudicis competentis minime operatur."

## III.

IN FACULTATE DISPENSANDI SUPER IMPEDIMENTIS MATRIMONII IN ARTICULO MORTIS COMPREHENDITUR ALIA LEGITIMANDI PROLEM.

*Fer. IV, 8 Iulii 1903.*

Huic Supremae Congregationi S. Officii propositum fuit enodandum sequens dubium:

Utrum per litteras diei 20 Februarii 1888, quibus locorum Ordinariis facultas conceditur dispensandi aegrotos in gravissimo mortis periculo constitutos super impedimentis matrimonium iure ecclesiastico dirimentibus, firmis conditionibus et exceptionibus in iisdem litteris expressis, ac per posteriores litteras diei 1 Martii 1889, quibus declaratur huiusmodi facultatem parochis subdelegari posse, intelligatur concessa etiam facultas declarandi ac nuntiandi legitimam prolem spuriam, forsitan a concubinariis, vigore dictae facultatis dispensandis, susceptam, prout a S. Sede in singulis casibus particularibus dispensationum matrimonialium concedi solet; —an contra pro susceptae prolis legitimatione necesse sit novam gratiam a S. Sede postea impetrare.

In Congregatione Generali S. Romanae et Universalis Inquisitionis habita coram EE.mis ac RR.mis Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

*Affirmative quoad primam partem, excepta prole adulterina et prole proveniente a personis Ordine Sacro aut solemni Professione Religiosa ligatis, facto verbo cum SS.mo.—Quoad secundam partem, provisum in prima.*

Sequenti vero Fer. V, diei 9 eiusdem mensis et anni, SS.mus D. N. Leo Pp. XIII, per facultates E.mo Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

J. *Can.* MANCINI, *S. R. et U. I. Not.*

## IV.

### Ordines Minores collati ab Abbate Titulari, ex integro iterum Conferri debent.

*Beatissime Pater,*

Archiepiscopus N. N. ad pedes S. V. provolutus, quae sequuntur exponit:

Prior quidam Ordinis Cisterciensium, Abbas Titularis, tonsuram et Ordines minores contulit cuidam fratri in suo monasterio degenti, obtenta in casu ab Archiepiscopo Oratore opportuna delegatione. Nunc vero sibi innotuit non posse Abbatem Titularem gaudere praedicta facultate, et proinde implorat benignam sanationem.[2]

*Feria IV, die 15 Iulii 1903.*

In Congregatione Generali S. R. et U. Inquisitionis, proposito suprascripto supplici libello, re mature perpensa, attentis omnibus tum iuris tum facti momentis, praehabitoque DD. CC. voto, E.mi. ac R.mi DD. Cardinales, in rebus fidei et morum Inquisitores Gen., decreverunt:

*Repetendam in casu Ordinationem ex integro a collatione sacrae Tonsurae inclusive.*

Eadem feria ac die SS. D. N. Leo. div. prov. PP. XIII, per facultates E.mo Secretario factas, resolutionem E.morum PP. adprobavit.

J. *Can.* Mancini, *S. R. et U. Inquisit. Not.*

## V.

### Casus Matrimonialis.

Episcopus Burlingtonensis in Statibus Foederatis Americae Septentrionalis, ad pedes Sanctitatis Vestrae provolutus humiliter haec exponit:

G. U. 50 annorum natus, degens intra limites dioecesis supradicti Episcopi, matrimonium contraxit cum Bertha S. dum in statu infidelitatis ambo existebant; ex quo matrimonio habiti sunt quatuor infantes adhuc viventes.

[2] Ex quo patet quod illa ordinatio sanari nequit, sed iterum ex integro iterari debet ab habente legitimam potestatem.

Post annos octo a tempore hujus contractus, Bertha insaniae multa dedit indicia, ita ut amplius impossibile fuerit cum ea vitam conjugalem ducere, ac proinde in aliquo valetudinario ad hanc infirmitatem curandam custodiri tradita est.

Post sex adhuc annos, cum nulla spes affulgeret sanitatis mulieris, ipse vir obtinuit decretum civile, quo declaratum est matrimonium inter G. et B. fuisse invalidum ab initio ob dictam insaniam, quam medici plures tenuerunt Berthae causatam fuisse ex injuria quam passa est quando aetatem decem annorum ipsa habebat.

Georgius iterum matrimonium contraxit cum acatholica baptizata, Carolina C. P., ipso adhuc infideli. In hac secunda unione G. adhuc vivit, ex qua proles natae sunt, et unus infans adhuc supervivit. Dementia B$^{ae}$, prioris uxoris, ita progressa est, ut amplius non agnoscat suam filiam et credat se esse Reginam Elizabetham Anglicanam.

Nunc Georgius (viginti novem annos post primum matrimonium cum Bertha, et quindecim post secundum cum praedicta Carolina) una cum hac conjuge et tota ejus familia, uno tantum excepto, baptismum susceperunt et Catholicam fidem amplexati sunt; et hanc propter rationem suppliciter exoptat ut Sanctitas Vestra dignetur solutionem prioris matrimonii in infidelitate contracti cum Bertha ei concedere ex summa potestate. Quod Georgius nunquam baptizatus erat clare constat ex testimonio plurium testium omnino fide dignorum, qui sub juramento deposuerunt se saepe saepius audivisse matrem ejus dicere cum fratre suo Georgium non esse baptizatum et de hoc facto vehementer dolere. Insuper nihil omnino in actis scriptum habetur de baptismo Georgii, quamvis de aliis baptizatis eodem tempore acta omnia habeantur. Curia dioecesana Episcopiexponentis eandem sententiam fert, ut videbitur infra. De non baptismo Berthae, spectata qualitate probationum, non aequalis absoluta certitudo habetur, quamvis videatur adesse certitudo moralis quod et ipsa nunquam baptismum suscepit. Augusta, soror Berthae, quae octodecim annos ante Bertham nata est, sub juramento declaravit se omnimodam certitudinem habere, nempe sororem ejus Bertham nunquam fuisse baptizatam, quia in nullam religionem crediderunt neque fidem Christianam sunt professae. Ideoque ad summum

esset matrimonium naturale in infidelitate contractum inter Georgium et Bertham, aliter cum Georgius certe erat infidelis tempore hujus contractus, Bertha baptizata, nullum esset matrimonium propter disparitatem cultus.

Haec sunt verba Curiae matrimonialis relate ad casum: Declaratum est a R. Moderatore Curiae Dioecesanae pro tractatione rerum matrimonialium, quod haec Curia non habet jurisdictionem legitimam ad hanc causam (casum Georgii) determinandam, sed recurrendum est ad S. Sedem Apostolicam pro adjudicatione finali in hac re. Curia tamen haec vehementer inclinatur ad opinionem quod pondus probationum habetur pro valore prioris matrimonii in infidelitate contracti inter memoratas personas G. U. et B. S. propter absentiam baptismi in utroque contrahente.

Sed quia Georgius nunc baptizatus est in Ecclesia Catholica, jus habet interpellandi ejus primam sponsam B$^{m}$, et quia propter Berthae conditionem insanam, nullius omnino utilitatis esset eam interpellare, ideo Curia haec intime persuasam se habet petitionem instantem faciendam esse ad S. Sedem ut Ipsa dignetur Suam supremam potestatem Apostolicam exercere ad dissolutionem hujus matrimonii in infidelitate contracti inter Georgium et Bertham ipsi oratori concedendam, ita ut Georgius posset secundas nuptias, quas jam cum dicta Carolina C. P. contraxit, regulares et validas facere. Hinc Curia haec implorat in illorum favorem clementiam S. Sedis, eo quod in bona fide secundum hoc matrimonium contraxerunt et conversionem ad fidem Catholicam in qua a tempore baptismi, die 20 Augusti elapsi, sicuti frater et soror vixerunt sine cohabitatione, attendentes sententiam S. Sedis. G. copulam non habuit neque cum prima neque cum secunda foemina post suum baptisma. Ipse defensor vinculi matrimonialis hanc opinionem et petitionem approbat et secundat. . . .

Hisce igitur positis Episcopus exponens supplicat Sanctitatem Vestram pro dispensatione ab interpellatione facienda Berthae S. ut Georgius praedictus legitimum matrimonium contrahere possit cum Carolina, de qua in precibus.

Feria IV, die 9 Decembris, 1903. In Congregatione Generali S. R. et U. Inquisitionis proposito suprascripto supplici libello, omnibus rite perpensis, praehabitoque RR. DD. Consultorum voto, Emi. ac Rmi. DD. S. R. E. Cardinales in rebus fidei et morum Generales Inquisitores decreverunt. *Supplicandum Sanc-*

*tissimo pro dispensatione ab interpellatione facienda Berthae S., ut Georgius valide possit matrimonium contrahere cum Carolina.*

Feria V, loco IV, die 10 Dec., 1903. SS. D. N. D. Pius, divina providentia Papa X, in audientia R. P. D. Adsessori S. O. impertita benigne annuit pro gratia, juxta Emorum Patrum suffragia. Contrariis quibuscumque non obstantibus.

I. *Can.* MANCINI, *S. R. et U. I. Notarius.*

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## E S. CONGREGATIONE INDULGENTIARUM.

INDULGENTIAE RECITATIONI LATINAE P. OFF. B.M.V. ADNEXAE, AD EIUSDEM VULGAREM RECITATIONEM PRIVATAM EXTENDUNTUR.

Quamvis S. C. Indulgentiis Sacrisque Reliquiis praeposita in una *Sebenicen.* sub die 13 Septembris 1888, expresse edixerit, non expedire ut extenderentur ad recitationem parvi Officii B. Mariae Virginis, in quodcumque vulgare idioma translati, Indulgentiae a RR. PP. adnexae recitationi eiusdem Officii, uti illud prostat in fine Breviarii Romani; nihilominus instantius ab hac eadem S. Congregatione expostulatum est, ut praefatam Indulgentiarum extensionem concedere dignaretur, hisce potissimum de causis, quod hac nostra aetate latini sermonis quamplurimi sint omnino ignari, ususque in pluribus catholici Orbis regionibus iam inoleverit, hoc Officium recitandi lingua vernacula expressum, et admodum difficile foret fideles ab hoc usu retrahere.

Quare haec S.C. sequens postulatum denuo examinandum duxit:

"An, non obstante Decreto in una *Sebenicen.*, die 13 Septembris 1888, expediat Indulgentias a RR. PP. concessas Christifidelibus recitantibus parvum Officium B. Mariae Virginis, uti extat in fine Breviarii Romani, extendere ad illos, qui idem Officium recitaverint in aliam linguam translatum, praevia recognitione et approbatione Ordinarii loci, ubi vulgaris est lingua?"

Et E.mi Patres ad Vaticanum coadunati die 18 Augusti 1903 responderunt:

*Affirmative* pro privata tantum recitatione.

SS.mus vero D.nus Noster Pius PP. X in Audientia habita die 28 Augusti 1903 ab infrascripto Card. Praefecto sententiam E.morum Patrum approbavit, et Indulgentiarum petitam extensionem benigne concessit.

Datum Romae ex Secretaria eiusdem S. C. die 28 Augusti 1903

A. *Card.* TRIPEPI, *Praefectus.*

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTERS:

1. A *motu-proprio* concerning the codification of Canon Law.
2. Pope Pius X appoints a Commission for the conferring of academical degrees in Sacred Scripture.

S. CONGREGATION OF THE HOLY OFFICE:

1. Answers questions regarding the admission to marriage of young girls whose age is not known, and regarding the validity of marriage in case of doubt whether the girl has reached the canonical age.
2. The cases of parties to a mixed marriage are to be considered within the jurisdiction of the Ordinary of the Catholic party; for matrimonial cases in which one of the parties is a convert, the Ordinary of the husband has jurisdiction; but in mixed marriages where the non-Catholic husband has secured a civil divorce from the Catholic wife, it is the province of the Ordinary of the wife to decide the question of the state of liberty of the contracting parties.
3. The faculty of dispensing from matrimonial impediments at the hour of death embraces that of legitimizing the children of the union, with certain exceptions named in the text of the answer.
4. Minor Orders conferred by a Titular Abbot should be repeated in their entirety.
5. The S. Congregation in declaring a first marriage null and void, dispenses from the required *interpellatio* in the case of a convert married to one who also accepts the faith.

S. CONGREGATION OF INDULGENCES issues a decree by which the Indulgences attached to the recitation in Latin of the Little Office of the Blessed Virgin are extended to the private recitation of the same in the vernacular.

## ABUSES AT FUNERALS.

*Qu.* I. At a prominent layman's funeral one of the military societies formed within this parish, although in no way connected with church affairs, entered the nave to escort the body. They kept their caps on and performed some short military movement in the church which, though done in orderly fashion, seemed to me wholly out of place. I felt irritated, despite the fact that I knew most of them to be good Catholics, and I could not refrain from speaking then and there in terms of censure upon what I deemed the needless officiousness on the part of the militia in introducing their exercises into the church. The colonel afterwards came to me, saying that they had not intended any irreverence; on the contrary, they had followed the regulations which were found in the ordinary army practice nearly everywhere, and that one of their number, having served in the Brazilian Army, had told them that there would be no objection to this in the Catholic churches, since it was regularly done in Spanish countries, where everybody that had any religion was Catholic.

I might mention here also that as some of the members of this volunteer corps were non-Catholics and belonged to Masonic lodges, I felt that I was opening the way to difficulties by permitting societies of any kind to attend church functions in their regalia. I have seen the lodges thus gaining their way into the Catholic cemetery and there holding their ritual after that of the priest. This I should not tolerate in a consecrated graveyard. What do you say of the advisability of allowing a mixed military band to deport themselves in any way as a corporate body in church, doing things that we do not allow to the rest of the faithful, such as giving the word of command, shouldering arms, or whatever they deem part of their official proceedings? The plea is often made that all this folly is tolerated in Catholic countries; why, then, not here? L.

II. In these parts a custom is spreading at funerals of bringing the body into the church, not by hand of pall-bearers, but by mounting it on an iron truck, wheeled through the aisle, and similarly returned to the church doors after the ceremony. Can a decree or law of the Church be invoked against this device? I do not allow it in my church, for it seems to be lowering a Christian body to the level of a dry-goods box, and because the Church should otherwise revise her rubrics, and instead of *dum portatur ad Ecclesiam*, say *dum ad Ecclesiam curriculatur, vel ad cœmeterium vehiculatur.*

N. W.

*Resp.* I. Regarding the admission into the church of secular societies in distinctive regalia, and with any show of corporate ritual or other unusual exercises likely to withdraw the attention of the faithful from the centre of common worship, we believe it a wise policy to draw a rigorous line of public conduct, excluding all features that give predominance to the individuality of such societies. The church is no place for parade, although the appearance of men in uniform, if they deport themselves reverently as other Christians, is no violation of the sanctity of the temple. There are, of course, instances when a badge or a uniform indicative of opposition to the Church, or the government, or good morals, or public order, would be equivalent to invoking the sanction of the clergy upon such disorder, and these are, therefore, to be treated as violating the sacredness of God's house.

In the case of Catholic, that is to say, religious societies, confraternities, etc., their badges or uniforms have an entirely different meaning, and, like the garb of the ministers of the altar, aid the spirit of devotion.

As for the example of Catholic countries cited as a precedent for permitting military salutes and exercises in the church at the sacred functions, the situation which warrants such practice is entirely different from the one referred to in our correspondent's query.

The regular militia in Catholic countries is the recognized organ of public order and authority. Even where the union of Church and State is not explicitly recognized, the functions of the army are understood to be a defence of the interests of Catholicism. The militia, thus publicly endorsed by the Church as part of the authority of the government divinely established or sanctioned, attends public worship in a body, and the discipline which makes its action a safeguard to the community is carried out with due reverence and perfect understanding on the part of the Church government. The standing which the corporate government militia thus enjoys is a necessity, and very different from that of the societies which play at soldiering for their own mutual benefit and enjoyment. If a regular United States Army corps, composed of Catholics, in a Catholic district, were to enter the church, we would understand perfectly that a certain order and conformity

in their exercises are a necessary part of the army discipline, and that public assistance at Mass or Benediction belongs to that discipline. But in the case of boy volunteers and such like, the matter is one of public demonstration or *show*, quite legitimate indeed, but not in the church at the sacred services.

II. As to the second query, we know of no decree forbidding the above method of conveying the body of the dead into the church. But the absence of such a prohibition is no argument to prove that the custom need be tolerated. The Ritual, which is a positive guide in all matters pertaining to divine worship within the domain of the Church, distinctly prescribes the manner in which the dead body is to be brought into the place where Mass is celebrated for the deceased. That ought to suffice; and it gives any pastor the right to direct those who may have care of Catholic funerals. The tendency to introduce secular and other profane customs into the services of the sanctuary is as old as the Church, for St. Paul inveighed against it[1] in his own day.

It may however be well to remember, in attempting to abolish any objectionable practice, that people are frequently not aware of the offence given by their violation of those venerable traditions which are never without deep religious meaning in the Church. Hence the most obvious way of making the correction of such abuses effective would be to anticipate them by instructions to the people, and if necessary by speaking to the directors of funerals about the Catholic custom and rule.

We say this not by way of criticism, but because the fact is often overlooked that an interference with the silence and solemnity of the sacred services by a public correction of an occurring abuse not only irritates those who are present, but also destroys the full effect of the advice given—which is meant, of course, in principle to further the actual reverence due to the house and worship of God.

Let us recall certain facts, which no one who thinks seriously will gainsay:

The people who are responsible for the violation of Catholic decorum are the *very few* who have had the principal voice in the management of the function outside the church. One usually

[1] I Cor. 11 : 22 and 14 : 34.

directs, the others, even if they disapprove, feel bound to be silent on such occasions, and follow.

Of the people who are present a large number is unconscious of any impropriety in the usual conduct of things, until their attention is directed to it by the public censure.

The manifestation of irritation on the part of a priest in the sanctuary is always disedifying, when the error committed could have been corrected by prudent anticipation. Even a gross error may properly be passed over for the time being, and corrected either at the end of the service, or, better still, at the regular Sunday service, when the faithful expect to be instructed regarding their duties.

The irritation of the priest communicates itself to the congregation, and resentment takes the places of devotion in two directions: some take offence at being publicly corrected, others inwardly criticise the offenders.

To defend a public reprimand on the plea that the offenders will better remember it in future from fear of similar exposure, is as bad religion as it is bad government. If an evil can be prevented or corrected by instructing and advising people who are willing enough to do the right thing when told in time, it is poor judgment to go about making a fuss in the holy place, when a quiet word to the undertaker or sexton, or a sermon on Sunday, would have done the matter in a more dignified and effective way. Besides, the sore feeling which forces the offenders to correct the evil in future, only creates a dislike of the pastor and church ordinances in general. In other words, the priest stamps out one mistake of inadvertence to sow the tares of secret resentment, not only in the souls of the few offenders, but in many who hear him and dislike to see a priest display ill temper under the guise of zeal.

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## DANGEROUS SECRET SOCIETIES.

*Qu.* In the September and December numbers of the REVIEW for 1901, you treated the question: Are the "Maccabees" and the "Eastern Star," the "Rathbone Sisters" and the "Daughters of Rebecca" forbidden Societies? There seems to be no avoiding your conclusion that they are; but how is a confessor to act when he finds

that some of his penitents belong to these societies and refuse to give them up because of the insurance or other advantages? Is he justified in refusing them absolution, or is he bound to deny it? An answer will be greatly appreciated.

*Resp.* The legislator and the custodian of Catholic law and conscience have twofold duties toward their subjects which must be distinguished in applying the penalty attached to the violation of law.

Catholics are forbidden to enter secret societies whose activity presents a danger to their faith and morals. Among such societies are those whose members pledge themselves to absolute secrecy or to absolute obedience (which secrecy and obedience, being absolute, allow no guarantee that they may not be abused for evil ends, even when this is not actually done). A person wishing to enter such a society exposes himself or herself to this danger of serving (even unconsciously and unknowingly) forbidden interests, and hence may be refused the Sacraments on the ground that the intention of doing wrong or deliberately courting a danger by joining a forbidden society is both an act of disobedience and a deliberate exposing oneself to the danger of sin.

But a person who has, without having been warned, entered into an association which, though dangerous, is not necessarily a source of sin, whilst on the other hand it offers legitimate advantages to its members, cannot be said to contemn the law of the Church. The membership was formed in good faith and for a legitimate end, and to demand the giving up of a definite good, involved in the withdrawal from the society, is a penalty which may not be inflicted unless it be necessary for the preservation of the person from actual sin. In other words: members of a forbidden society need not, in order to remain practical Catholics, forfeit the savings to which the association entitles them, provided they do not by their nominal membership coöperate directly in anti-Christian action, or in the defence of immoral principles or legislation, or foster contentions and injustice which would cause scandal in the eyes of right-minded Catholics.

If the society gives no occasion to such injustice or scandal, the member who may have joined in good faith for a mutual lawful

benefit, need not be disturbed at the sacrifice of interests lawfully acquired.

With regard to a society which is not only forbidden on general principles, but which is also by name censured or excommunicated, the case is different. In this case the censure, being public and applied for good reason, warns us that a nominally condemned society is essentially evil, and hence to join it would mean direct coöperation in evil.

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## CHAPLAINS OF THE BROTHERS OF THE CHRISTIAN SCHOOLS.

*Qu.* I see by the January number of the REVIEW that chaplains proper or quasi-chaplains to the Christian Brothers are not bound to the recitation of the proper office of St. John Baptist de La Salle on the feast of the Saint, or during the Octave.

By a decree dated April 4, 1889, the Brothers have a right to have a *Credo* sung in the Mass celebrated "in Ecclesiis seu Oratoriis suae congregationis." Now, as the Brothers are simply *in charge* of Industrial Schools and Protectories in several dioceses, and as these institutions belong to the bishop of the diocese, and *not* to the Brothers, can the Brothers *insist* on a *Credo* in the Mass of their founder?

Some priests maintain that the Brothers have not a right to a *Credo* in the Mass celebrated in those institutions in which they are simply *employed*, and that the decree only grants them this privilege in their mother-house, novitiate, or other places belonging to them.

I would feel deeply grateful to you for an answer to this question, as last year it was the cause of very serious discussion and grave misunderstanding between a chaplain and the Brothers.

*Resp.* The chaplain of a religious community which enjoys the privilege of a *calendarium proprium* is obliged to say the Mass of the community's privileged calendar in the oratories, chapels, and churches in which they have their regular Mass. This rule of conformity with regard to the Mass binds priests of every description, whether regulars or seculars; but it does not extend to the canonical office. The chaplain of a religious community which has no proper calendar is bound to the diocesan calendar, even if he be a Religious having his own proper office.

By oratories, chapels, and churches of a religious community,

*Oratoria Congregationis*, are understood not only the mother-house or property of the community, but also any house where they are regularly installed and where a chaplain is assigned them to minister to their spiritual wants as a community living under their proper rule. The clause, "dummodo agatur de capella principali," occasionally applied in the interpretation of privileges granted to religious houses in matters of this kind, refers to the principal chapel in houses where there are several chapels or oratories; so that the privileges may not be misused by an arbitrary extension. All this is clear from the very terms of the concession of a special calendar granted to particular communities and from the universally accepted interpretation in such cases. Thus the Carmelites, the Dominicans, the Franciscans, whose members take solemn vows and who have their own *calendaria*, make use of this privilege in all their houses where they are regularly engaged as a community in the service of their Order. Tertiaries and Religious of simple vows have, as a general rule, no special calendar or office, and are therefore bound to the diocesan calendar. But Orders like the Ladies of the Sacred Heart, of the Holy Child Jesus, etc., whose communities enjoy specially privileged Masses of feasts in their Order, have these Masses celebrated according to their proper rite in all the houses of their community where they do the work of their Order living under a common rule.

As regards the Brothers of the Christian Schools the same interpretation appears justly applicable to communities or houses where they are engaged in pursuit of their religious vocation and under the common rule of their Order. The very character of their work is such as to oblige them to take educational direction of houses which are otherwise controlled by diocesan administration, and if on this account the chapels in which they regularly assist at Mass were not to be called theirs, or were to be deprived of privileges meant for the purpose of arousing devotion among the members of all the communities, the privilege of special veneration of their holy Founder in their own circle would be practically frustrated.

It may be said that they have no *obligatory* canonical office, like certain other Orders, and therefore no proper *calendarium*. But they have a proper *calendar*, in so far as they are privileged to deviate from the common or diocesan calendar with regard to

the Mass in honor of St. John Baptist de La Salle. And this one exception, even if there were no other, entitles them to the full extent of similar privileges accorded to other Orders.

Hence we hold, until proper authority decides otherwise, that the communities of Christian Brothers, whether they live in the central house of their Order, or in so-called missions, of whatever description, so long as they *live in common under rule*, in a house having a chapel, that chapel is the *oratorium congregationis* where the Mass of St. John Baptist de La Salle on his proper feast may be celebrated with all the solemnity prescribed by the exceptional rubrics of a Double I Class with Octave.

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## ANENT THE LITURGICAL CHANT.

*Qu.* Anent the article on "The Liturgical Chant" in the March number of your esteemed and able periodical, I beg leave to submit to your kind indulgence a few points that seem to me deserving of special consideration. In the first place: is it not a fact, or at least is it not *doubtful* whether a mere and strict *accompaniment* on the organ (certainly and naturally not loud, so as to drown the voice or voices) is *at all* or *at any time* prescribed by the *Caeremoniale Episcoporum* at the divine services? . . . For, although it is true that in the chapter in question (Lib. I, cap. 28) in §§ 1 and 2 the general term is employed: "The organ and play (*cantus*) of the musical instrument *may* be *used*" in the church on all Sundays and all feasts of obligation or devotion throughout the year, among which, however, are not to be numbered the Sundays of Advent and Lent (except the third of Advent and the fourth of Lent); and as, likewise, on those feasts and days within Lent or Advent which are celebrated with solemnity (as, for instance, the feasts of St. Mathias, St. Thomas Aquinas, St. Gregory the Great, St. Joseph, the Annunciation, and the like), and at the Gloria on Maunday Thursday and Holy Saturday; as also whenever occasion offers to celebrate solemnly and joyfully for some grave cause (*l. c.*, by *inference implying* that they may *not be used* on other days or occasions); nevertheless, this term is explained forthwith in the following numbers of paragraphs as being understood of the so-called "*playing*" of those instruments (*pulsatur organum*, §§ 3, 5, 7, 8, 9 and 13). Which in turn is explained either

as playing (*pulsatio*) of the organ *alone*[1] or *alternating* the parts with the singers.[2] From these methods of "playing" the organ is clearly distinguished the *other* method, where music may also be employed ("si musica adhibeatur"), but "the instruments cease, when the singing ceases" ("*silent organa, cum silet cantus,*" § 13); which latter method is there *expressly* sanctioned and termed "proper to be used" even in *Masses of the Dead* and "on the *ferial* days during Advent and Lent" (*ib.*). The same seems to be *implied* in § 10, treating of the *Credo* at Mass at which the organ must not be "*played*" ("non est alternandum cum organo"), and can hardly be considered forbidden during the first and last verses of the hymns and canticles, at the *Gloria Patri*, etc., although these may neither be "carried out" (*suppleantur, figuratur, pulsatur*) by the organ.[3] Even so neither of the first methods seems to be so *rigorously* forbidden, that a lawful and *reasonable consuetudo in contrarium* might not be observed.[4] *Ergo.*

As to the Decree in particular quoted against the playing of the organ whilst the celebrant is *singing* the Preface and *Pater Noster*,[5] is not that to be understood with the same distinction? The question was improperly put: An in cantu Praefationis etc., *organa pulsari* queant. vid. ECCL. REV., vol. 20, p. 502; and naturally the Response was: Obstat Caeremoniale Episcoporum . . . quod servandum est; the S. C. citing lib. I, cap. 28, n. 9, which evidently and in fact, as

[1] Preludes, postludes, interludes, and impromptus, or voluntaries, §§ 3, 4, 8 and 9—certainly in a manner and spirit adapted to the holiness of the house of God, §§ 11 and 12. And, moreover, it is not only *permissible* thus to produce on the organ, but "convenit pulsari organum quotiescunque Episcopus solemniter celebrat Missam aut Missae solemni per alium celebrandae in festis solemnioribus interfuturus ecclesiam ingrediatur aut re divina peracta discedit (§ 3). Idem fit in ingressu Legati Apostolici, Cardinalis, Archiepiscopi aut alterius Episcopi, quem Episcopus dioecesanus honorare voluerit, *donec praedicti oraverint* et *res divina sit inchoanda*, et in eorum egressu (§ 4). In Matutinis, quae solemniter celebrantur in festis majoribus, possunt pulsari organa prout et in Vesperis, *a principio ipsorum* (§ 5). In Vesperis solemnibus organum pulsari *solet in fine cujuslibet Psalmi* (§ 8). In Missa solemni pulsatur ad Sanctus etc. "ac deinceps usque ad Pater noster; sed ad elevationem Sanctissimi Sacramenti *pulsatur* organum graviori et dulciori sono . . . item ad Agnus Dei etc. . . . ac deinceps usque ad Postcommunionem ac in fine Missae. (§ 9).

[2] *Suppleantur* ab organo, organum *figuratur aliquid cantari*, seu responderi *alternatim* versiculis Hymnorum aut Canticorum . . . quod ob sonum organi non-cantatur" (§ 6), "et *alternatim* in Versiculis Hymni et Cantici Magnificat" (§ 8), "pulsatur *alternatim* cum dicitur Kyrie eléison et Gloria in excelsis etc" (§ 9).

[3] Vid. §§ 6 and 8. [4] Vide § 7.

[5] Or even other parts of the Mass—S. R. C., January 27, 1899.

I mentioned, only treats of the "playing" as understood of the two former methods.

Again, permit me to take umbrage at the manner explained of rendering the Epistle in a *Missa Cantata*. Is it not an inaccuracy to say that "the epistle *may* be sung or *recited* by a lector," since the rubric of the Missal absolutely *directs* such to be done? "Si quandoque Celebrans cantat Missam sine Diacono et Subdiacono, Epistolam *cantat* in loco consueto aliquis Lector superpelliceo indutus."[6] The priest, as appears from VI. 4, at the same time reads it "submissa voce." And furthermore it seems to me to be a mistake that "in the absence of a Lector the Celebrant *sings* or recites them in a *clear* voice." The question, as far as I know, propounded to the S. R. C. was: In this case, does the priest (celebrant) sing the Epistle? And the answer was:[7] "Satius erit, quod ipsa Epistola *legatur* sine cantu ab ipso Celebrante." Methinks the term "satius" (amply sufficient) there amounts virtually to a denial or prohibition; and, moreover, according to the general rubrics of the Missal there is no such thing as reciting in a *clear* voice at High Masses (and the same would seem to hold good at chanted Masses, unless *expressly* stated otherwise; particularly since this would be the *only* exception).[8] Consequently it would seem that the "legatur" in the Response is to be understood of the "legit *submissa* voce" in *Rit. cel. Miss.*, VI. 4.

*Resp.* 1. In § 1 of *Lib.* 1, *chap.* xxviii, of the *Caeremoniale Episcoporum* the words *Musicarum cantus* do not mean *Musical Instruments*, but the *Cantus harmonicus seu figuratus*.[9]

2. The conclusion that, because the *Caeremoniale* makes some exceptions to the general rule, therefore similar exceptions may be maintained wheresoever *consuetudo in contrarium* to the ordinary rubrics is introduced, has no warrant in law or logic.

3. The question of playing the organ whilst the celebrant is singing the *Preface* and the *Pater Noster* was quite properly understood, if we may rely on Catalani, who was Papal Master of Cere-

[6] Rit. celebr. Miss. VI, 8.

[7] Wappelhorst, Append. I. K.

[8] Vid. Rub. Miss XVI. 3, in fin.

[9] Appeltern, Vol. I, pars I, cap. III, art. IX, § 1, quaest. 14 and 15. Benedict XIV, in his Encyclical Letter "*Annus*," Febr. 19, 1749, § 5 says: "Constituerat Marcellus II Pontifex ab ecclesiis *cantus musicos* et musica instrumenta removere."

monies, and writes professionally on this subject, concerning which he says: "Praeterea pulsatur organum 'Ad Offertorium' et quidem ad Praefationem *exclusive*."

With regard to the Lector's singing the Epistle we simply meant that an ordained Lector, if such be present, sings or recites it in a *recitative manner*, as is the general custom. In the absence of a Lector the celebrant "*legit* Epistolam *intelligibili voce*."[10] In the liturgy of the Mass *intelligibili voce* is equivalent to *clara voce* or similar expressions.

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## MASQUERADING.

(Deuteronomy 22 : 5.)

*Qu.* Will you kindly give me your opinion as to the morality of the act when a boy or girl assumes the dress of a different sex?

This happens very frequently on the stage, also at parties and balls, and not infrequently at Catholic school exhibitions.

In how far would you consider applicable, at the present time, these words of Deuteronomy (22 : 5):

"*A woman shall not be clothed with man's apparel; neither shall a man use woman's apparel; for he that doeth these things is abominable before God.*" M.

*Resp.* The legislation here referred to, and found in the Book of Deuteronomy 22 : 5, is directed in the first place against an idolatrous custom widely prevalent in Asia, and systematically destructive of the high moral code prescribed for the followers of Moses. Servius (*Aen.*, II, 632), Macrobius (*Sat.*, III, 8), Eusebius (*Vita Constantini*, III, 55), Lucian (*de Dea syra*. 15, 26, 51), St. Augustine (*De Civit. Dei*, VII, 26), testify to the existence of a worship of Venus among the Asiatic people, especially in Syria, wherein sacrifices were rendered to the idol by priests and vestals who donned the garments of the other sex. Naturally the Mosaic Law at the time when Deuteronomy was written would be directed against a practice which was so distinctly suggestive of idolatry with its corruption of morals.

To interpret the prohibition beyond this limit, as if it covered an essential point of morality, would hardly be defensible, so far

[10] Ritus Celebr. VI, 1.

as the intended force of the Sacred Text is concerned.[1] It certainly was not meant to extend to innocent amusements as we find them occasionally practised at children's festivals or otherwise decorous theatricals. There is, of course, a certain amount of danger in all extravagances of this kind, and how far excess in such things may become a stumbling-block to the moral sense is to be determined by the rules of modest behavior generally. The same may be said of dances, games and hazards of any kind which invite passion, though in themselves they are not sinful; because it is possible that a person may take part in them without offending God or violating the moral law. There is a difference between sinful practices which are essentially forbidden, and dangerous practices which are forbidden, or permitted, or tolerated, accordingly as their exercise is discreetly kept within the limits of pure relaxation.

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## FACULTY OF CONFESSORS DURING THE PRESENT JUBILEE.

*Qu.* Would you please state briefly to what extent a confessor is *limited* in his power of absolving *in foro interno* during the time of the Jubilee faculties? I think in that way a priest gets a clearer notion of what powers he enjoys than by enumerating what he can do. I understand, of course, that he has the right to dispense from the obligations of specific works for the gaining of the Indulgence; but I do not clearly understand the extent of the power of absolving from *reserved* sins or *censures*.

*Resp.* Apart from the right of commuting (*not dispensing from*) the specific works prescribed for gaining the Indulgence, confessors have the faculty of absolving (in confession, and with reference to the *forum internum* only):

(*a*) All sins, even those reserved to the Pope or by the Ordinary, *except* the case of one who has falsely accused a confessor of solicitation.[1]

(*b*) All cases of excommunication, suspension, and censure, even those especially reserved to the Pope or Ordinary, *except* the case of a confessor who has absolved, or attempted to absolve, or pretended to absolve, an accomplice *in peccato turpi*.[2]

[1] Cf. Hummelauer, *Deuteronomium* in loco.

[1] Cf. Const. Benedict XIV, *Sacrament. Poenitentiæ.* [2] Ibid.

## THE BLESSING OF THE FONT ON HOLY SATURDAY.

*Qu.* In the March number of the REVIEW the question was asked, "Whether or not is it necessary *sub grave* to bless the Font on Pentecost Saturday, if the blessing has regularly taken place on Easter Saturday?" The answer to this question was, yes. But, as is the case in our diocese, if a priest does not observe the Rubrics of Holy Week, *i. e.*, does not hold services on Thursday and Friday of Holy Week, is he allowed to observe Holy Saturday, as prescribed by the Rubrics? A dean in our diocese stated that the services of Holy Saturday must be held *sub grave*, even if the services of Holy Thursday and Holy Friday are omitted.

*Resp.* We do not understand how such a rule can obtain. There is no reason why every parish church should not have the Holy Week services for Thursday, Friday, and Saturday, since they may be performed without other ministers than the altar boys; nor is any singing obligatory. This is done in not only rural churches, but also in many convent chapels of Religious, by a single priest. The omission anywhere of the service must rest on a misunderstanding, especially regarding Holy Thursday, when, with the Bishop's permission, a Mass alone may be celebrated to give Holy Communion to the faithful, as well as to those priests who (not having a pastoral charge) are not permitted to celebrate. The ceremonial of Saturday cannot be performed by itself, if that of Holy Thursday and Good Friday have been omitted.

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## THE SHORT FORM OF BLESSING THE FONT NOT PERMITTED AT PENTECOST.

*Qu.* In a recent number of the REVIEW it was stated with authority that the blessing of the Font at Pentecost is obligatory in all churches. Could we use the short form for this blessing, which is given for cases when, during the year, the Baptismal Water should fail? It would be a great convenience, since the Pentecostal service is rather long.

*Resp.* It is quite evident from the Rubrics that the Pentecost service in the Missal is intended for Pentecost, and that the obligation of blessing the Font, since it is declared to be of rigor, refers to the ceremonial of Saturday before the feast. The shorter form given in the Ritual, as is expressly stated there, is available for times *outside of Easter and Pentecost.*

## THE JUBILEE REQUIREMENTS.

### THE TOPIC.

We have already published the text of the Pontifical Encyclical[1] announcing the Jubilee of 1904; and a summary of the obligations and privileges implied in the making of the same within the time to be specified, outside Rome, by the Ordinaries of the different dioceses throughout the Catholic world. Some explanations in detail will prove helpful to those who have in hand the direction of the Jubilee exercises. It is first of all to be remembered that the Jubilee itself, though an ordinary prerogative exercised by the Sovereign Pontiff on occasion of his accession to the Papal chair, is in the present case to be regarded as a special homage to the Immaculate Virgin Mother of Christ. This means that all its acts are to be characterized by, and should aim at, an outward expression of devotion to Mary, the Immaculate Mother of Christ Jesus, our Redeemer. Whilst her creation as the chaste vessel of the Incarnate Word must arouse our gratitude to God on the one hand, it will stimulate, in the admiration which we foster for the Fairest of women, a love of purity in our own hearts—purity of intention, of word and action, whereby we attain union with Christ, whose beauty is without blemish, *tota pulchra* with that chaste grace which He imparted first of all to Mary.

Those who would be well informed about the history of Jubilee Indulgences we refer to Father Thurston's *The Holy Year of Jubilee*, published on occasion of the Jubilee of 1900, which is not only an exhaustive account, but is also very interestingly written.[2]

This fundamental purpose—namely, the honor of the *Immaculata*—which gives a special character to the Jubilee exercises, should therefore determine the subject of the sermons, the spiritual reading, the chants and hymns in the public service, which lead up to the gaining of the Indulgence.

[1] THE ECCLESIASTICAL REVIEW, April, 1904.

[2] *The Holy Year of Jubilee.* An Account of the History and Ceremonial of the Roman Jubilee. By Herbert Thurston, S.J. Illustrated from contemporary engravings and other sources. St. Louis, Mo.: B. Herder. 1900.

## The Indulgence.

As to the Indulgence itself, it is of importance to remember the following points:

1. The Jubilee may be gained by every rightly disposed Catholic, young or old, sick or well, cloistered or secular, since the prescribed general conditions may be commuted by the proper authorities to this end.

2. The time specified for those who make the Jubilee *in Rome* expires on June 2d. For those who wish to make it outside the city of Rome, the time extends to December 8th. But the works prescribed are to be performed within three months, to be specified by the Ordinary of each diocese for his own flock. These three months need not follow each other in immediate succession. Thus, a bishop may announce the Jubilee in his diocese for the three months of July, August, September; or for May, June and September, so as to allow for the inconvenience of many absent or indisposed during the hot vacation season; or for two months and twenty days, leaving the last week to the beginning of December, so as to conclude with the feast of the Immaculate Conception, which is at the same time the Patronal Feast of the Church in the United States.

3. The Indulgence of the Jubilee may be applied to the souls detained in purgatory. But it can be gained *only once*, whether that once be applied to the living or the dead. (In this the Indulgence differs from the ordinary Jubilee, as also in the following point.)

4. The present Jubilee Indulgence does not imply a suspension of other ordinary Indulgences, plenary or partial; but these retain their full virtue.

5. Persons travelling on land or sea, and thus prevented from making the exercises in the prescribed form, time, or locality of their domicile, may gain the indulgences if they perform the prescribed works as soon as they can, morally speaking, after their return home, or in the place and according to the rules of the temporary domicile where opportunity offers. Hence a person may begin his Jubilee in one place and complete it in another.

THE WORKS PRESCRIBED.

6. The works prescribed in detail are:

(*a*) to visit a church;

(*b*) to fast one day;

(*c*) to confess and communicate worthily.

7. The visit to the church designated may be made in common by a number of persons, in procession, or by the individual alone.

8. It must be a visit specially made for the purpose. Hence the obligatory attendance at Mass will not suffice. When, owing to the crowded condition or any other legitimate cause, a person is prevented from actually entering the church, the Indulgence may still be gained by reciting the necessary prayers at the door.

9. The churches to be visited are designated by the Pope. For Rome, any one of the four great basilicas (St. Peter, St. Paul, St. Mary Major, and St. John Lateran); for cities elsewhere: the Cathedral for those who live in the cathedral city; in other localities the parish church, or the principal church of the place where there is no regular parish church.

10. Three visits are prescribed. They may be made in one day; or on different days.

11. The devotions to be performed in these visits are not defined beyond the obligation of reciting some definite (vocal) prayers according to the intentions of the Holy Father; these are: the liberty and exaltation of Holy Church and the Apostolic See, the extirpation of heresies, the conversion of sinners, the concord of Christian princes, the peace and union of the faithful, etc. The "Our Father" and "Hail Mary" repeated with the above general intention would ordinarily suffice.

12. The fast prescribed is a real fast, without dispensation or indult as to the abstinence. Hence it means one meal without flesh meat, eggs or milk (*lacticinia*), butter, cheese, or the like. In other words: only fish (sea fruit) and vegetables.

13. In regard to this fast it is to be observed, that it may be made on a Friday or any abstinence day such as the Ember days (in the United States where *lacticinia* are usually permitted on these days, except for this Jubilee fast).

14. The usual collation outside the principal meal is permitted (without eggs or milk, etc., as above).

15. The obligation of sacramental Confession and Communion is distinct from the annual or Easter obligation; but those who receive Viaticum may make it the fulfilment of the Jubilee condition.

THE POWER OF CONFESSORS TO COMMUTE OBLIGATIONS OF THE JUBILEE.

1. It is left to the conscientious discernment of confessors to change the prescribed works of devotion, wherever the circumstances of their penitents render it necessary or advisable. Thus persons who are unable to go to the cathedral or parish church, or who are too delicate to fast or abstain, may have these obligations changed into other acts of penance or prayer suitable to their condition, if they apply to the priest who acts as their confessor for the time being.

Children who have not made their First Communion are of course dispensed from the obligation of receiving; they are not dispensed from the fast or abstinence, unless the confessor for good reasons change the obligation in their case into some other work of piety.

2. The confessor of a person in these cases is any priest (enjoying ordinary faculties) within his own diocese whom the penitent may select. This applies equally to seculars and regulars. Cloistered religious may choose any confessor approved for their Order.

3. The right of choosing a confessor with a view to the privileges of the Jubilee obtains only once—namely, for the confession by which a person intends to satisfy the obligation for gaining the Indulgence. This does not, however, mean that a penitent who has forgotten some essential of the confession and returns to the same confessor (or even another confessor), is thereby deprived of the benefit of the Indulgence. The commutation of works for gaining the Jubilee may be made by a confessor outside the confessional, provided the penitent recurs to the same confessor for absolution.

4. The faculties of confessors entitle a penitent to be absolved (at the one Jubilee confession) from all sins and irregularities, except certain cases of solicitation and such as have censures

attached to them which affect the external regime of ecclesiastical government.

5. Confessors have the faculty of commuting (not dispensing from) vows, by substituting some other obligation for the specific vow to which a penitent had bound himself or herself. But this faculty does not extend to—

(*a*) The vow of *perpetual* chastity, whether made in private or in some religious community. Temporary vows are not included in this exception; hence a confessor can commute these.

(*b*) The vow of entering a religious community whose members make solemn vows. A vow to enter a convent whose members make only simple vows, is not included in this restriction.

(*c*) The vows implying a compact made between two parties, and accepted by a third. Among these are classed the religious vows, whether perpetual or temporary, of obedience, poverty, etc., in a regular community. In these cases the subject has made the vow entailing obligations toward others and accepted, which bind him or her to the society and its legitimate superior.

It stands to reason that vows made with a view to avoid probable sin (called *preservatives* from sin), such as to abstain from drinking, gambling, etc., unless they proceeded from unreasonable scrupulosity, should not be commuted.

6. The confessor cannot absolve from canonical irregularities, except such as have been incurred through the secret violation of censures. This absolution has value only in conscience, or for the *forum internum*.

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## CATHOLIC MISSIONARY ACTIVITY.

### I.

Under the title, "In the Jungles of Africa," the Rev. Ign. Lissner describes in this issue of the REVIEW the main difficulties with which the Society for the Conversion of Africa has to contend. These are not simply lack of sufficient funds to equip the missions, but chiefly the severity of the torrid climate, which kills off hundreds of devoted priests before they are able to enter upon their duties, prepared, in a measure, by actual contact with the natives and familiarity with their manners and language. As a

solution of the difficulty, which at present allows only an average of hardly three years' life to each missionary in the western African territory, Father Lissner proposes the foundation of Catechist seminaries, wherein the natives themselves may be trained to supply eventually the work of the European missionaries. This scheme is approved in the following

LETTER OF COMMENDATION FROM HIS EMINENCE CARDINAL GIBBONS.

BALTIMORE, MD., March 22, 1904.

Every true follower of Christ will find in the pages of this highly interesting and instructive pamphlet an application of our Saviour's words: "The harvest is ripe, but the laborers are few." What is this but an eloquent tribute to the zealous labors of those who heeded the call of our saintly predecessor in this See, as well as of those who followed in their footsteps. Owing to their well-directed efforts, blessed by the grace of God, the possibilities of Christianizing the coasts of Guinea are truly inspiring. The actual realization of these possibilities is largely in the hands of those to whose generosity a missionary of that distant land now makes an earnest appeal. What more worthy our ambition than to further the labors of those whose lofty aim is to win souls to Christ.

The poorest in our land live comfortably compared to the missionaries who traverse those distant regions. Who then will hesitate to contribute toward the success of the noble project so faithfully outlined by one who has devoted his life to this blessed work, and who now begs our American citizens to come to his aid?

It is a pleasure for me to endorse this undertaking and to recommend Father Lissner and his work to the charity of my brethren in America. J. CARD. GIBBONS.

In connection with the soliciting of aid, Father Lissner is authorized to prepare a

MEMORIAL OF THE FOUNDERS OF THE CATECHETICAL COLLEGE.

The names of all benefactors will be inscribed in a list, to be continually remembered at the altar and in the devotions of the Community.

The names of all those who give $100 will be placed upon a separate tablet, as a memorial of gratitude, in the chapel of the college, while the entire list will be enclosed in the corner-stone.

Thus the flower of our converts and future catechists will have before their mind the names of all those to whom they owe their happiness and salvation. This list may include the names of a family, or of a parish if a pastor collects in his congregation the stipulated sum. A Mass is said every Friday in the year for our departed friends. Since His Eminence Cardinal Gibbons recommends this noble work and vouches for its necessity, earnest and intelligent men will not fail to realize its benefits and become shareholders by contributing to it.

All donations for the Catechetical College will be thankfully acknowledged by the

REVEREND IGN. LISSNER.
*St. Mary's Seminary, Baltimore, Md.*

Care of the VERY REV. E. R. DYER, S.S., D.D., Rector of St. Mary's Seminary.

II.

A priest who signs himself "From the Sacramento Diocese," sends us the following:

"*Dear Rev. Father:*

"I want to send $50 to the Rev. Father Frèri for the Propagation of the Faith, but am not sure of his address. Please forward this P.O. order to him and oblige. Please do not mention my name for publication."

We have sent the money to Father Frèri. The impulse of the good priest from Sacramento Diocese is a result of the generous act and words of "Ignavus." For the rest it bears its own lesson of noble charity.

III.

The following letter, from Holy Cross Mission, Koserefsky P. O., Alaska, although not intended by its writer for publication, will bespeak a kind word for the labors of the good Jesuit Father for his Esquimaux, and therefore its appearance here will, no doubt, meet his indulgence:

"*Dear Rev. Father:*

"God bless your good heart for your beautiful letter. . . . We thank you very much.

"I wished to answer sooner, but have been so very busy. *La Grippe* has been here and laid his hand on many. We had also some

pneumonia, and laid away four of our little Esquimaux. It makes us sad to see them die, but their deaths are so beautiful and they are so glad and happy to die that we are consoled.

"We are very sorry to hear that you were sick. We do not forget you, Rev. Father, and we pray every day for you and your work. With the first boat we shall send you some work of our Indians, because we see you appreciate it. We received not long ago a severe trial from our Heavenly Father in the destruction by fire of one of our missions, the work of eleven years; of course there is here no such thing as insurance. All the missionary's manuscripts, which contained valuable studies of the native language, rather difficult to acquire, were burnt. He himself barely escaped, and arrived half-dressed in the neighboring Indian village, where he was supplied with clothes. It means that we shall have to begin all over again, and in the meantime we had to freight over during winter, with dog and sled, everything needed, as well as ourselves. The burning was surely the work of the enemy of souls, who must be furious at the good being done. Commend us to our Lord in your holy Masses and prayers, that we may get help.

"We have now at this place eighty-five little ones; many are yet weak from the plague. There is among them a blind boy, the only one left of a whole village. He got into a canoe and drifted down the Yukon with his Guardian Angel as pilot, and the canoe was washed onto the beach in front of the mission. It is touching to see him playing the harp for the sick children when in their beds. He plays well, too. He can now read stories, for we managed to get some type for the blind, and this helps his knowledge of English, so that we can use him, if need be, for interpreter. He also peels the potatoes and makes the kindlings and shavings. We have to employ every little hand, and by trying to make all help lead them to useful habits.

"The League of the Sacred Heart is working among the Indians, teaching them self-conquest and love for the Heart of Jesus. The First Friday is a great day here and full of devotion. It would do you good to see the Indians in the church, and how they prepare for First Communion. Oh, what a happy day for them! Good-bye, dear Father, I would like to write more, but you are busy. May this New Year bring you many graces and blessings.

"Gratefully in the Sacred Heart of Jesus,

"J. L. Lucchesi, S.J."

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

**1. Introduction to the Fourth Gospel.** — First, we must take notice of two publications setting forth respectively the relation of the Fourth Gospel to modern thought and to the Old Testament. Professor J. L. Nuelsen is the author of the one,[1] and the Rev. Wilhelm Dittmar has written the other.[2] Professor Nuelsen defends the Fourth Gospel against the attacks of modern criticism. He finds that St. John's teaching is not at all opposed to the doctrine contained in Jesus' discourses as handed down in the Synoptic Gospels. And how shall we account for the critical antagonism to the historicity of the Fourth Gospel? The author is not at a loss for an answer. Modern thought, he says, is thoroughly at one with the principles of evolution. The Christ of the Fourth Gospel is wholly at variance with these principles. Hence the hostility of modern criticism toward the Fourth Gospel. —The first part of the Rev. W. Dittmar's work appeared in 1899. Both publisher and author deserve therefore great credit for the courage needed to complete their undertaking. The title-page sufficiently describes the character and the value of the work. But an appendix of seventy-eight closely printed pages enhances its worth far beyond the promise of the title-page. It accounts also for the relation of the present second volume to the Fourth Gospel, in spite of the fact that part second professedly deals with the Epistles and the Apocalypse. For in the appendix the author gives a list not merely of Old Testament passages actually utilized in the New Testament, but also of all the parallels to the New Testament he has found either in the Old Testament or in the apocrypha.

[1] Die Bedeutung des Evangeliums Johannis für die christliche Lehre; Gross-Lichterfelde 1903. E. Runge; pp. 24.

[2] Vetus Testamentum in Novo. Die alttestamentlichen Parallelen des Neuen Testaments im Wortlaut der Urtexte und der Septuaginta zusammengestellt; 2. Hälfte: Briefe und Apocalypse; Göttingen 1903, Vandenhoeck und Ruprecht; pp. viii—196–362.

A few years ago we mentioned in THE DOLPHIN supplement[3] Kreyenbühl's theory that the Fourth Gospel is a Gnostic apocryphon written by Menander of Antioch.[4] This theory has found no favor at all among scholars. Not to mention opponents of minor importance, H. Holtzmann and P. Corssen have written against it. The former treats it with irony;[5] the latter is less bitter, but more decided, in his rejection.[6]—A. Schlatter has endeavored to prove the Palestinian origin of the Fourth Gospel by showing the Palestinian character of its language. He compares the language of both the Gospel and the first Epistle of St. John with that of Mechiltha (Exod.) and Sifre (Numb. and Dt. 1), thus proving that an affinity of diction exists between the former and the latter.[7]—Professor A. N. Jannaris has contributed to the *Expository Times*[8] an original defence of the Johannine authorship of the Fourth Gospel. According to the Professor, John 1 : 14 points so clearly to the Synoptic account of the Transfiguration that it must have been written by one of the eye-witnesses of this event. And since its authorship cannot be attributed either to Peter or to James, John must be considered as its author. Moreover, the writer suggests that ὃν ἠγάπα is perhaps a translation of the name John.—Professor B. W. Bacon has published an article entitled, "Recent Aspects of the Johannine Problem."[9] In its first instalment he considers the relevant "External Evidence" which, he believes, may testify as well for as against the Johannine authorship of the Fourth Gospel.—The Johannine authorship of the Gospel is confirmed, at least indirectly, by C. W. Rishell's study entitled, "Hints Relative to the Date of the Fourth Gospel."[10] Comparing Justin's Christology with that of John, the writer concludes that the Fourth Gospel belongs to the last years of the first century.—K. Horn has written a special

[3] Nov., 1901, p. 156.

[4] Das Evangelium der Wahrheit; Berlin 1900, C. A. Schwetschke und Sohn.

[5] *Theologische Literaturzeitung*, xxvii, 6–11.

[6] Göttingische gelehrte Anzeigen; clxiv, 583–594.

[7] Die Sprache und Heimat des vierten Evangelisten; Beiträge zur Förderung christ. Theol., vi, 4.

[8] xiv, 459–463.

[9] The Hibbert Journal, i, 510–531.

[10] Bibliotheca sacra, lx, 244–260.

study on "The Origin, the Historicity, and the Tendency of the Last Chapter of the Fourth Gospel."[11]—Here we must mention J. Drummond's recent publication entitled, *Inquiry Into Character and Authorship of the Fourth Gospel*,[12] and F. S. Gutjahr's *Glaubwürdigkeit des irenäischen Zeugnisses über die Abfassung des vierten Kanonischen Evangeliums.*[13]

Dr. J. Haussleiter, of Greifswald, has contributed three publications to the literature on the Johannine question: the first in the form of a lecture, the second in the shape of two articles, and the third in pamphlet form. The lecture considers the historicity of the Fourth Gospel, and may be found in the *Hefte zum Alten Glauben.*[14] The two articles review the controversy about the Fourth Gospel, and have been published in the *Theologische Literaturblatt.*[15] The writer points out that the first opponent of the authenticity of the Fourth Gospel was Karl Gottlieb Bretschneider (1820). He wholly rejects Jülicher's late theory that the Fourth Gospel is the work of a disciple of John the Apostle;[16] for such a disciple would be wanting in truthfulness and insight in his account of the Father's testimony to the Son. In his third publication, Professor Haussleiter announces the discovery of two new Apostolic witnesses for the Fourth Gospel.[17] He infers from the recurrence of "we" in the body of the Gospel that John wrote in the name of several eye-witnesses. These eye-witnesses speak in their own person in the appendix of the Gospel; but who are they? A clue to their identity is found in 21:2, where the list of disciples who went fishing closes with the mention of "two others of his disciples." The phrase itself shows little; but it is in keeping with the expression, "that other disciple," which denotes the Evangelist in

[11] Abfassung, Geschichtlichkeit, und Zweck vom Evangelium des Johannes, Kap. 21; Leipzig 1904, Deichert; pp. 199.

[12] London, 1904; pp. 544.

[13] Graz, 1904; pp. vii—198.

[14] Die Geschichtlichkeit des Jo.-Ev. Ein Vortrag; Leipzig 1903, Wallmann; pp. 20.

[15] xxiv, 1–6; 17–21; Der Kampf um das Jo.-Ev.

[16] Einl. in d. N. T., 3. u. 4. Aufl.; Tübingen u. Leipzig 1901.

[17] Zwei Apostolische Zeugen für das Johannis-Evangelium; München 1904, C. H. Beck; pp. 58.

the body of the Gospel. An analysis of the list carries us still further. It convinces Professor Haussleiter that the two unnamed disciples are Andrew and Philip. Even this conclusion does not satisfy him. The last verse of the appendix gives him another clue to the very author. Do not the words "the world itself, I think, would not be able to contain the books that should be written" resemble the question in John 6 : 9, "but what are these among so many?" Now, this question was asked by Andrew; Andrew, therefore, is the author of John 21. And what is the advantage of Haussleiter's discovery? He claims that the testimony of the two Apostolic witnesses removes all doubt as to the historicity of the Gospel. He does not perceive that this doubt must be removed before his arguments are of any value. Their cogency is not stringent even if the historicity of the Gospel be taken on faith.

Dr. Julius Grill has published a rather notable study on the Johannine question.[18] Harnack divides the prologue from the rest of the Fourth Gospel; Grill maintains that the Logos-conception dominates the whole Book. Nor is this conception essentially Philonic. For abstractions are of subordinate importance in the Fourth Gospel. Jesus is endowed with the Logos-consciousness throughout, and as Logos He gives light and life to men. The concepts of life, and light, and glory, and of the Incarnation are exhaustively explained by Dr. Grill. He explains also why it was that the Evangelist did not employ the *wisdom* terminology as contained in the Old Testament and as connected with the Logos by Philo. In the current phases of Gnostic theosophy this term had been tainted with dualistic associations. It was, therefore, through an anti-Gnostic tendency that St. John emphasized the term *truth* instead of *wisdom*, making truth equivalent to spiritual reality. Two features add considerably to the value of Dr. Grill's work. First, his use of foreign religions in the elucidation of the Fourth Gospel; secondly, his splendid collection of Philonic parallels. In this respect, Grill's work surpasses that of Dr. Abbott, or Principal

[18] Untersuchungen über die Entstehung des vierten Evangeliums. Erster Teil. Tübingen und Leipzig 1902, J. C. B. Mohr und Siebeck; London and Oxford: Williams & Norgate; pp. xii—408.

Drummond, and even of J. Réville.[19] But in spite of all these excellences, the author is too much of a "prowler" to focus his researches in positive, terse, and coherent statements.

Professor W. Wrede, too, has published a work introductory to the Fourth Gospel.[20] He assumes the critical conclusion regarding date and authorship of the Gospel. Thus he can start with the discussion of its general characteristics. Beneath the historical narrative of the Gospel, he discovers throughout a theological purpose. And what is this purpose? The second part of the pamphlet answers this question. Wrede agrees with Baldensperger's view that the Fourth Gospel is essentially a polemic. It is directed not so much against the Baptist party as against the Jews. In fact, it is the first of the Apologies, and anticipates Justin's *Dialogue with Trypho*. Thus the Gospel ceases to be a work of meditation, permanent in its significance; it is valuable only in relation to its particular period and its special aims. This conclusion is the source of the main interest of Wrede's hypothesis, and it is the source of its ruin. More than this, it is the death-blow to all those systems of interpretation which regard controversy as the main aspect to be kept in mind even in explaining the "Spiritual Gospel." Indirectly, therefore, Wrede has done a great deal for the Fourth Gospel: his extreme conclusions have forced commentators into saner views of exegesis.—W. A. Lock has published a study entitled, "A Partition Theory of St. John's Gospel."[21] He first states Wendt's theory that the *discourses* in the Fourth Gospel are of Johannine origin, and that the *historical passages* are of a later authorship. Next, he expresses his doubts about and his reasons against the theory. Wendt's theory has elicited two other refutations. The one was contributed to the *Expository Times*[22] by J. A. Cross, and is entitled, "The Argument of Wendt's 'Gospel according to St. John;'" the other was pub-

[19] *Le Quatrième Évangile. Son origine et sa valeur historique;* Paris 1903, Leroux; pp. viii—356.

[20] Character und Tendenz des Johannesevangeliums; Tübingen 1904, Mohr; London: Williams & Norgate; pp. iv—71. The work forms Nr. 37 of the Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte.

[21] *The Journal of Theological Studies*, iv, 194–205.

[22] xiv, 331–333.

lished in *The Expositor*[23] under the heading, "Wendt on the Fourth Gospel." It is St. G. Wauchope who investigates in these latter articles the theory that John utilized a written source.[24]

**2. Commentary on the Fourth Gospel.**—One of the most noteworthy of the recent commentaries on the Fourth Gospel has achieved a sad notoriety. It is among the books of the Abbé Loisy that were proscribed by a Decree of the Index Congregation, dated December 23, 1903.[25] So much has been written of late about the author's attitude toward the inspired writings of the New Testament that our readers need no further enlightenment on the subject.—Another recent notable commentary on the Fourth Gospel was brought before our readers in our November issue (p. 542 f.). Its author is Professor J. M. S. Baljon, favorably known among Bible students on account of his *History of the New Testament*, his *Commentary on St. Matthew*, and his edition of the Greek text of the New Testament, published respectively in the years 1901, 1900, and 1898. The good qualities of Baljon's new commentary[26] were sufficiently set forth in our former notice of the book. It is really to be regretted that the author represents the apparent inconsistencies between the Fourth Gospel and the Synoptics as irreconcilable.—We classify Ch. Oberhey's work entitled *Der Gottesbrunnen der Menschheit*,[27] among the commentaries on the Gospel of St. John, though the author wishes to have it regarded as an Introduction. The book is a popular presentation of the words of the Fourth Gospel concerning Jesus. It reduces them to the three heads: *Gottesbrunnen*, *Herrlichkeitsbrunnen*, and *Lebensbrunnen der Menschheit*.—It is refreshing to see that L. W. Schat Petersen has published a commentary on the Fourth Gospel which treats the inspired Book from a positive rather than a negative point of view.[28] The author regards as spurious v. 4; 7:53–8:11; 21.—We are glad to find among

[23] vii, 65–80; 135–146.

[24] Cf. also E. Riggenbach. Was haben wir am 4. Evangelium? Vortrag. Neukirchen 1903, Erziehungsverein.

[25] *Le Quatrième Évangile.*

[26] Commentaar op het Evangilie van Johannes; Utrecht 1902, J. van Boekhoven; pp. 343.

[27] Zur Einführung in das Johannesevangelium; Braunschweig 1903, Meyer; pp. x—126.

[28] Johannes' Evangelium; Kopenhagen 1903, Hagerup; pp. lxx—698.

the literary remains of F. Godet an *opus posthumum* on the Fourth Gospel.[29]—Hm. Jacoby has published homiletic meditations on the Gospels of St. Mark and St. John.[30]—Finally, we may draw attention to a new edition of B. Weiss' commentary of the Fourth Gospel.[31] The well-known conservative tendency of both Weiss and Godet are a sufficient guarantee for the solidity of their publications.

**3. Special Passages in the Fourth Gospel.**—J. Belser has published a special study on the expression *οἱ ἰουδαῖοι* as found in the Fourth Gospel.[32] It has a triple meaning: it signifies the Jews as a nation; again, the inhabitants of Judea; finally, the rulers of Jerusalem. At times, the passages illustrative of these meanings overlap each other; but from this fact the author draws a new proof for the authenticity of the Fourth Gospel.—K. Furrer interprets all the geographical notices contained in the Fourth Gospel.[33] We need not add that he makes use of the light shed on the geography of Palestine by the recent discoveries.—M. Goguel has investigated the concept contained in the Johannine expression "spirit," considering the latter in its historical development.[34]—H. Holtzmann considers the various attempts at newly arranging the various sections of the Fourth Gospel.[35] Some of these theories are accepted by the writer, others are rejected. The suggestion of reducing the three Feasts of the Pasch to fewer, appears to the author to have a bright future before it.—Finally, H. Pfeifer has contributed a special study on selected passages of the Fourth Gospel.[36] He premises, however, certain investigations which belong to the general introduction to the Book.

[29] Commentaire sur l'évangile de S. Jean, 4eme ed., tom. i; Introd. hist. et crit.; Neuchatel 1903, Attinger; 8vo, pp. xii–346.

[30] Die Evangelien des Markus und Johannes. Homiletische Betrachtungen. Leipzig 1903; pp. xii—255.

[31] Das Johannes Evangelium, 9te neu bearbeitete Aufl.; Krit.-exeget. Komment. über d. Neue Testament., ii Abt.; Göttingen 1903, Vandenhoeck; pp. iv—543.

[32] Tübinger Quartalschrift, lxxxiv, 168–222.

[33] Das Geographische im Evangelium nach Johannes; *Zeitschrift f. neutestamentliche Wissenschaft*, iii, 257–265.

[34] *La notion Johannique de l'ésprit et ses antécédents historiques;* Paris 1903, Fischbacher; pp. vii—171.

[35] *Zeitschrift f. neutestamentliche Wissenschaft*, iii, 50–60.

[36] Zur Behandlung des Evangeliums nach Jo., 1 Tl.: Umschau und Aufgabe; 2 Tl.: Zur Behandlung ausgewählter Abschnitte; Leipzig 1903, Hahn; 8vo, pp. 172.

Thus far we have enumerated special studies concerning Johannine *topics;* next, we have to mention special investigations concerning certain Johannine *texts.* To begin with texts contained in John 1, K. Meyer has published a monograph on the prologue and its relation to the rest of the Gospel.[37] He equally guards against Karl Weiss' explanation of the whole prologue as referring to the λόγος ἄσαρκος, and against Baldensperger's theory that the prologue is directed against the disciples of the Baptist.—F. C. Burkitt has written an article on "The Syriac Interpretation of St. John 1 : 3–4."[38] He points out that the Syriac version supports Westcott and Hort's reading of the passage οὐδὲ ἕν. ὃ γέγονεν. "Without Him was made nothing. What was made, was life in Him."—Professor A. N. Jannaris considers "The Locus Classicus for the Incarnation Overlooked."[39] He believes that the expression λόγος in the prologue to the Fourth Gospel signifies "the cosmogonic oracle," by the utterance of which God created the world. The same is regarded as the subject of the phrase ἐγένετο ἄνθρωπος in John 1 : 6, so that we read "the Word became Man" instead of "there was a Man."—A. M. Fairbairn compares the last words of the prologue, John 1 : 18, with a parallel expression in the last discourse of Jesus, John 14 : 8–9.[40] By means of such a comparison the writer endeavors to discover "The Governing Idea of the Fourth Gospel."—E. Nestle relates a Syrian legend, according to which Nathanael as a child was hidden under a fig-tree in order to escape the child-murder enacted at the command of Herod.[41] This legend he connects with the "Nathanael under the fig-tree" mentioned in John 1 : 50. —The Rev. G. M. J. Heigl, O.S.B., has contributed two pamphlets on the meaning of Jesus' words to His Mother, as related in John 2 : 4 : "*Quid mihi et tibi est, mulier?*" He endeavors to show that the expression means "What have we, I and you, woman?" In other words, how can we help in the present case,

[37] Der Prolog des Johannesevangeliums. Nach den Evangelien erklärt; Leipzig 1903, Deichert; pp. iii—101.

[38] *The Journal of Theological Studies,* iv, 436–438.

[39] *Expository Times,* xiii, 477–480; xiv, 188 f.

[40] *Expositor,* vi, 161–176.

[41] *Expository Times,* xiii, 432.

since we have nothing wherewith to succor.[42]—W. L. Walker endeavors to explain the occurrence of the cleansing of the temple in John 2: 13–22 by the hypothesis of a misplacement of the passage in one of the original manuscripts.[43]—V. Bartlet has written on the same passage of the Fourth Gospel as well as on John 4: 43–45.[44]—A. D. Gibson, A. H. Walker, and A. S. Algen have contributed to the *Expository Times*[45] three short notes on John 3: 5, *i. e.*, on the meaning of the phrase "born again of water and the Holy Ghost."—We mentioned in the April issue a number of papers on Bethesda which occurs in the beginning of John 5.—C. Taylor and B. Weiss have published new studies on "The Pericope of the Adulteress" in John 7: 53 to 8: 11. The former writer shows that the incident occurs not merely in the *Apost. Constit.* and the *Didask.*, but also in the *Shepherd of Hermas*,[46] the latter compares his text of the pericope with that of Soden, and defends his method of textual criticism.[47]—R. Béhague illustrates the literary beauty of the Gospels by an appeal to the dramatic character and form of John 9.[48]—C. Van Cleemput develops the threefold activity of the Holy Ghost against the unbelieving and godless world as described in John 16: 8–11.[49]—J. D. White is of opinion that it is the main purpose of the fourth Evangelist to exhibit the greatness of soul of Jesus in His crucifixion.[50]—F. Blass does not wish to admit any textual emendation in John 19: 35; still he believes that the text is critically uncertain, and cannot be urged against the Johannine authorship of the Gospel.[51]

[42] Stud. u. Mitt. a. d. Bened. u. d. Cisterc. Orden; zwei Separatabdrücke; Brünn 1901–1902, Selbstverl.; pp. 20+14.

[43] *Expository Times*, xiv, 286 f.

[44] *Expository Times*, xiv, 118–121.

[45] xiii, 429.

[46] *The Journal of Theological Studies*, iv, 129–130.

[47] *Zeitschrift f. wissenschaftliche Theologie*, xlvi, 141–158.

[48] *Une page littéraire des Évangiles;* Rev. du Clergé franç., xxxv, 39–52.

[49] *Nouvelle Rev. théologique*, 1902, 471–478.

[50] *Expositor*, vii, 434–441.

[51] Theol. Studien u. Kritiken, lxxv, 128–133.

# Criticisms and Notes.

**NEWMAN. By William Barry. (Literary Series.) Illustrated. New York: Charles Scribner's Sons. 1904. Pp. 225.**

Dr. Barry has given us a unique picture of Newman. It is in no sense conventional. He barely touches upon those personal qualities for which most of us love and revere Newman as the man of lofty spirit who sought truth simply; the generous controversialist who used his power to wither arrogance only when driven to defend the honor of his Church; the friend who, despite "a temper imperious and wilful," drew to him the souls of men with a most attaching gentleness, sweetness, singleness of heart and purpose. Here and there we meet a glimpse of that passionate instinct of Newman's rare friendships, so well symbolized in the triple heart of his escutcheon as Cardinal, as when he cries out over Hurrell Froude's image, in death:

> Ah dearest! with a word he could dispel
> All questioning, and raise
> Our hearts to rapture, whispering all was well
> And turning prayer to praise.
> And other secrets too he could declare,
> By patterns all divine,
> His earthly creed retouching here and there,
> And deepening every line.

But if Dr. Barry makes mention of these things, it is briefly and with the graphic decision of a writer in whom intellectual genius predominates over the sentiment of expression. The early influences that directed the aspirations of Newman, the studies, especially of the Greek Fathers which culminated in the discussions known as the Tractarian Movement, his final conversion with the sacrifices it entailed, which have been so eloquently touched upon under the figment of Charles Reding, by the author of *Loss and Gain*,—these facts are treated in the book before us merely as preliminary statements necessary to a full comprehension of Newman's character as a writer, and his position as an important representative in the history of English Letters.

But it must not be imagined that Dr. Barry attempts to separate

Newman's activity as a literary man from his religious influence. On the contrary. He shows how the whole strength and splendor of Newman's style and language are to be traced to the fervor of his convictions as one who sought the Catholic truth. He makes us realize that Newman was before all things a preacher and teacher; that he never had any ambition to shine in literature for its own sake; that if he became "the leading author of a school," it was that religion, not learning, or art, or style, as such might gain the benefit. The very qualities which we admire in the classic models, and for which Newman's style is sometimes exclusively praised by those who forget that his graceful use of such weapons was but an accident to the deeper and nobler purpose of expressing the convictions that make for truth and virtue, as illumined by Revelation, are secondary aims with him. He looked upon the ideals of "order, tranquillity, popular contentment, plenty, prosperity, advance in arts and sciences, literature, refinement, splendor," as lesser gifts than any of those which come to us through religion. The gentleman of the world with his calm reason, his graceful manner, his correct speech, was to him the legitimate product of classic heathenism, very inferior to the emotional and inconsistent Christian who bases his moral action upon motives that proceed from supernatural sources of evidence. And so Newman regards literary culture. He believes that true excellence in art is the monument not so much of skill as of power; and power comes not from training, though training may help its use, but from a divine grace that begets an inexpressibly keen conviction. Thus the force and surety of any great writer's logic may be "imaged in the tenderness, or energy, or richness of his language."

With these preconceptions of Newman's genius and aim does Dr. Barry analyze the *Apologia pro vita sua,* which demonstrated to English minds its writer's own love of truth. He follows up the position thus established by showing how Newman set to work creating a method whereby truth was proved to be attainable. This leads our author to a splendidly argumentative survey of his subject's logical powers to demonstrate the cogency of Catholic belief, as set forth in the University Sermons and in the *Grammar of Assent.*

From this Dr. Barry gracefully leaps over into what may be called Cardinal Newman's new life. Of the *Grammar of Assent* its writer had said "it is my last work." He meant to remain henceforth a hermit in his Oratory at Edgbaston. It was not to be quite so. But despite his being forced to take up the discussion with Gladstone

regarding the bearing of the Vatican Decrees, and his subsequent elevation to the Cardinalate, Newman's "every third thought had," as his biographer expresses it, "been his grave." In 1865 the death of a dear friend had aroused musings upon the subject which he afterwards cast into the form of a dramatic poem. By accident it was found among his papers which had been submitted to a Father with something of a suggestion to destroy early useless literary efforts of the recluse at Birmingham. Among such papers was *The Dream of Gerontius*, which Dr. Barry also passes in principal review, and likens to Calderon's *Autos Sacramentales*, at once an allegory and an act of faith.

With this our author sums up in two following chapters the characteristics of Newman as a literary man, and as an historical figure, assuming its natural position among the greatest influences in English Letters during the nineteenth century.

We have said, following Dr. Barry, that Newman had no ambition to shine in literature for its own sake. This does not mean that he was not careful to imitate the best classical patterns and to take great pains with everything that he wrote. Indeed he himself assures us of this, showing that he fully realized how valuable is the correct and graceful disposition of thoughts and words as weapons in the defence of truth. The secret of good style is the intimate conviction and knowledge which the speaker has of the thesis for which he pleads; and hence our author in outlining the figure of Newman for this series of "Literary Lives," must necessarily dwell upon those convictions principally as giving shape to the raiment in which the possessor dresses them. "Every day Newman made a point of translating one English sentence into Latin," which language he wrote, we are told, wih ease and idiomatically. His model was Cicero. Hence his style incorporates naturally the Roman's structure of sentence and period, the rhythm which his ear, fastidiously keen, demands. There is in Newman's writings the "leisurely rhetoric, the senatorial grace, the instant authority" of the prince of Latin prose writers. The French critic Dimnet likens him to Bossuet, though Newman is perhaps even somewhat more academic. He is strikingly different from Macaulay, inasmuch as he lacks the conscious fury of the Western Celt. He employs less of coloring in his imagery than Ruskin, less of sound than De Quincey; in his spiritual affinities as in his fortunes and natural disposition he resembles Fénelon; and yet he stands out in solitary contrast from all these. He is inimitable, because he is so nat-

ural, and nature does not often show two souls alike. As a teacher, Newman is the demonstrator of the idea of growth, of development by the process of incorporation, in Catholic doctrine and discipline. His four great leading principles are—implicit reason, economical representation, symbolic expression, and the necessary development that goes with adaptation of faith to growth. Thus he bridges the gulf between reason and experience.

The sum of his writings, says Dr. Barry, portray a man "whose language, always sincere, was wrought up little by little to a finish and a refinement, a strength and a subtlety, thrown into the forms of eloquence beyond which no English writer of prose has gone. It had its limits, at least in the using. But there seems to be no subject and no character to which it would not be equal. It is invariably just, tender, penetrating, animated, decisive, and weighty. It is eminently pure. It has learned to smile; it can be entertaining, humorous, pleading, indignant, as its creator wills. It lends grace and persuasive charm to the most recondite of arguments. It is at once English of the centre and Newman's own style, inimitable because it is natural. By it he will live when the questions upon which it was employed have sunk below the horizon, or appear above it in undreamt-of shapes; for it is itself a thing of light and beauty, a treasure from the classic past, an inheritance bequeathed to those peoples and continents which shall bear onward to far-off ages the language and literature that entitle England to a place beside Rome and Hellas in the world's chronicle."

These are graceful words and are evidence how aptly the painter of this literary portrait of Cardinal Newman has been chosen.

ARTHUR WALDON.

**DIE WISSENSCHAFT DER SPECIELLEN SEELENFÜHRUNG.** Von Dr. Cornelius Krieg, Prof. Universit. Freiburg Brisg. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1904. Pp. 558.

The science of Pastoral Theology received a notable impulse, if it was not actually created, in Germany, when, more than a century ago, under the auspices of the enlightened Empress Mary Teresa, an edict was issued by which this pastoral discipline was to become a distinct branch of instruction in all the seminaries and universities of the Austrian monarchy. Since then German theologians have continually perfected the system of study in this direction. The work of Sailer paved the way to a much more thorough analysis of the pastoral duties

and responsibilities than had been customary with writers who either drew exclusively from the excellent but diffuse reflections upon Scriptural doctrine of the early Christian Fathers, or tended to the opposite extreme of a purely speculative method which fostered rationalism rather than sound practice. With Amberger, Benger, Schüch, and others, a golden mean was found which served well the purpose of healthy pastoral training.

Of late years a new growth of errors in the social order has of necessity given to pastoral activity a new care. To teach the Catechism to the young, to explain the Gospel and the liturgy to the grown, to baptize and marry, to visit the sick and bury the dead, were the chief duties of the pastor. The trades managed their affairs without him, politics did not concern him, the municipal progress did not require his guardianship, and charities had their appointed channels in the keeping chiefly of religious Orders. But to-day trades and labor have taken sides in a conflict in which moral issues are involved; politics have assumed an attitude threatening the rights of conscience; charity has been forced to yield a large measure of its sphere to mere philanthropy, in which a broad humanitarianism usurps the interests of religion. These are therefore fields in which the pastor, if he would safeguard the welfare of souls entrusted to him, must take up his labor.

To accomplish such labor with prudence and good results, specialization of knowledge and practice becomes a need in the pastoral field; and Dr. Krieg has set about the task. His work differs from the manuals of Pastoral Theology that have gone before in this—that he enters into the details and individualities of the priestly work as they are manifested under the new conditions of modern public, social, and domestic life. The amount of erudition in the first volume is astounding, yet the author does not lose sight of the practical bearings of his subject throughout. Having dealt with the principles underlying the care of souls from their objective and subjective points of view, he enters into the actual working sphere, first of all, by a study of the child. The temporal and spiritual needs, the capacities, the opportunities of the twofold culture fostered in harmony and applied to each class of his flock, are carefully analyzed, until the reader has a full perspective of every age, disposition, capacity, and ailment to be encountered or dealt with in the priestly life.

Next he takes up the warfare against the evils that beset or threaten hese various temperaments, dispositions, positions, tendencies, and

deficiencies. He studies the diseases of the soul in their various characteristics and inmost nature, the biology of sin and the pathology of the soul are his special themes, until he reaches the stage when these studies may be applied to the individual and the family. Thence, by systematic methods, he advances toward the study of community life. Here, too, the specialist is in evidence. The Catholic fold, the School, Temperance, the Press, Fraternity, Intellectual Progress, the Labor Union, Charities—these are but isolated themes which he thoroughly studies in their principles and mutual bearings upon the social life. An excellent feature is the reference to the literature on any subject of which he treats, available, of course, in the vernacular.

We have given the barest suggestion of the treasury which this volume contains for the student-priest, all available for practical use. The work is amply exhaustive, and though this volume is in a sense complete, there are to be four more—one which will deal with the literature of the Special Care of Souls; a second on Catechetical Instruction; a third on Homiletics; and a final volume of Liturgics.

The book is a decided accession to the literature of the subject, and will undoubtedly take its permanent place as an authority in Pastoral Science.

**THE ROMAN PRONUNCIATION OF LATIN. By John B. Scheier, C.S.C., Professor of Latin in the University of Notre Dame, Ind. University Press. 1904. Pp. 70.**

Professor Scheier makes a conclusive plea for the adoption of a uniform pronunciation of Latin. At present the various nationalities carry more or less of the quality of their native language into the pronunciation of the Roman. Thus the Italian says for *sanctificetur* "sanctifitshetur," the Frenchman, "sanctifiscetuer," the German, "sanktifitsetur," etc., whilst the old Romans pronunced it "sanctifiketur." A like difference may be recognized in the pronunciation of the letters *g*, *s*, *z*, and in some of the vowels.

It is not difficult to prove what the pronunciation was in the mouths of men like Quintilian, or Cicero, and Father Scheier brings together a number of authorities of the earlier classical period to demonstrate the actual usage among the Romans of the classical age. As a matter of fact this pronunciation, which approaches the Greek forms, has been adopted in most of our classical schools and in the universities.

The question remains whether this standard of the classical period of Rome should be adopted in the Church, where Latin is the ordinary

liturgical language in constant use by the clergy and those who serve or sing in its choirs. We believe not, and this for two reasons. In the first place it surely will not commend itself to the greater part of those who use the Latin as a living and professional language, namely, the immediate heirs of the Roman tongue, the Italians. This applies to all who partake of that heritage by receiving their training under the tutelage of ecclesiastical Rome. Secondly, it ought not to commend itself to those to whom Latin is not a dead, classical language of the Augustan age, but a living tongue which shares with all other languages the privilege of adaptation and progressive change.

To those who study Latin as a relic of the past, embodying pagan thought and culture, from which much may be learnt for our improvement, the language of the Romans presents itself as a bit of archæology; and they use it as such.

But to the Catholic, the priest, the student of liturgy, and the official ministers of the choir, as well as the reader of the sacred service, it is the living tongue of the Mother Church, in which the Pontiff speaks invariably to the entire fold, in which the celebrant of the divine services offers his petitions, utters his thanksgiving, and pronounces his blessings. Now for the pronunciation of that language there may be a standard of long ago, accredited in pagan ages, but the son who listens to his father's voice and monition will not care for the ways his ancestors pronounced and spoke twenty centuries ago. He will adopt the pronunciation of his home where the tongue has been constantly spoken during all the ages since Cicero. That home is Rome, which, whilst it has kept the traditions, has, in course of time also yielded to those natural changes due to development, to which all other living languages have yielded in their way.

That the Romans are not likely to change their pronunciation of Latin, which is in comformity with the modern Italian, must be evident to any reflecting mind. And every reasonable mind, allowing that the standard which applies to other living tongues may be applied to the living language of the Roman Church, will admit that the Romans of to-day are no more unreasonable if they reject the proposal to go back to the days of Augustus for the pronunciation of their living tongue, than are Americans or Englishmen who object to hearken back to the utterances of Chaucer.

Whilst, therefore, we admit Father Scheier's claim that the Roman pronunciation of Latin two thousand years ago was somewhat different from the pronunciation of Latin used in Rome and by Romans to-

day, we do not think that his method could or should be applied apart from the classical school; and since most of those who study Latin with an idea of practical usage are likely to apply it for an ecclesiastical purpose, it would be ill-advised, even in our colleges, to introduce a pronunciation which is sure to be regarded as abnormal by those of the ecclesiastical household who know and speak the language as they do in Rome. The Roman clergy would smile or wonder at the innovation and probably refuse to understand it.

**THE BURDEN OF THE TIME.** Essays in suggestion, based upon certain of the Breviary Scriptures of the Liturgical Year. By the Rev. Cornelius Clifford, Priest of the Diocese of Newark; author of "Introibo." New York: The Cathedral Library Association. 1904. Pp. 389.

It is a beautiful suggestion to follow from day to day our Mother's holiest thoughts as they are being echoed in prayer and chant throughout the liturgical year in the Catholic churches and oratories of every land. Father Clifford had already shown his fine instinct for stirring piety by leading us to draw more generally from the fountains of the Church liturgy, when he published some time ago his volume explaining briefly the sense and force of the Introits, the opening antiphons of the daily Mass, which are like keynotes to the melodies of the various feasts and ferials of the ecclesiastical year. The present volume gathers in similar fashion, yet with a broader scope, gems of prayerful thought scattered through the lections of the Breviary. The initial chapter, "Catholics and the Liturgical Use of Scripture," is an admirable introductory to the understanding and use of the brief reflections which, under separate numbers, very much like Father Sheehan's *Under the Cedars and the Stars*, though in a somewhat different field of thought, make up the finely printed volume. There is much philosophy, much theology, and choice literary thought combined here in such fashion as to make spiritual themes of easy assimilation, even by minds distraught by a multiplicity of occupations. In truth, Father Clifford expressly aims at reaching such souls, and, so far as his workmanship goes, he is successful in the method he adopts. He takes some brief passage from the day's lesson of the liturgy, and turns it about in the sunlight of divine truth, until it sparkles like a diamond, and shows the hidden beauty of its prismatic colors to the simple eye. We may not quote, for we would fail to do justice by any isolated selection to the value derived from the excellence of the composition in which part illustrates part, and each paragraph invites to enjoyment of the rest.

**DOCTRINA RUSSORUM DE STATU JUSTITIAE ORIGINALIS.** Auctore Dr. Georgio B. Matulewicz. Cracoviae: Typis W. L. Anczyc et Soc. 1903. Pp. 237.

Since the beginning of the great influx of Slav Catholics into the United States of America, the student of theology has been forced to take cognizance of entirely new elements in the field of liturgical practices of the various rites in the Greek Churches. It is generally supposed that there are no doctrinal differences between those who profess allegiance to the Holy Roman See; and in regard to fundamental tenets of the Apostolic Creed this is true. In the application, however, of the sacramental system there are considerable variances. Thus a priest of the Greek Church in union with Rome exercises the right to confirm, which is in the Latin Church reserved exclusively to the bishops and those who receive the faculty directly from the Holy See. Similar differences exist with regard to the valid form of Sacred Orders. Nevertheless, all these distinctions have the express sanction of Rome, which supplies the requisite jurisdiction not only for the licitness but also for the validity of the acts.

There is, at the same time, a wide gap between the Uniate Greeks who acknowledge the supreme ecclesiastical authority of the Roman Pontiff, and the so-called "Orthodox" or schismatic Greeks who are subject to the Imperial Synod of Russia, or to the separated Patriarchal Sees under Turkish rule. From our theological text-books we learn that they differ from the Roman Catholic Church in refusing to accept two essential points of doctrine, namely, the "primacy" of the Apostolic See of Rome, and the "procession of the Holy Ghost from the Father and the Son."

As a matter of fact the faith of the Russian "Orthodox" Church, as represented by her theologians and her synodal expressions, is as much estranged from the Catholic teaching of the ancient Apostolic Church as are the Lutherans or Methodists. They have indeed a valid transmission among them of priestly orders, but beyond this a large code of authorized errors which go to invalidate the virtue of these sacramental rites.

Dr. Matulewicz points out how great, in fact, the departure of the modern Russian Church is from the old orthodox faith of the Apostolic Church. That difference touches first of all the very fountains of Christian teaching, namely, the canonicity of the Sacred Scriptures as defined in the Council of Trent. With very limited exceptions, the Russian Church of to-day rejects the inspiration of the deutero-

canonical Books of the Catholic Church. It accepts the canons of the first seven Œcumenical Councils and some particular synods. For the rest, it rejects the doctrine of the Church regarding the effects of the Sacraments *ex opere operato;* it holds that transubstantiation is effected solely in the words of Christ; that Confirmation lacks the virtue of an indelible character; that matrimony is not absolutely indissoluble; besides many other points touching the doctrine of indulgences and satisfaction.

Our author undertakes to show in particular the wide divergence of the Russian teaching from the Catholic on the subject of original justice and sin. With this purpose he reviews the statements of the most recent and recognized theological authorities in the Russian Church, points out their inconsistency when compared with the teaching of Russian authorities of the seventeenth century and even later ages, and refutes the objections which the "Orthodox" theologians make in charging the Catholic Church with Pelagian tendencies and a system of evolution of doctrine subversive of Apostolic doctrine. The Russian teaching on the subject of original justice embodies in great measure the condemned views of Bajus, whose limitations of the virtue of sanctifying grace reduced human action to the natural level of a creature without special merit or supernatural reward. The tract is remarkable for its lucidity and systematic argumentation and deserves the careful attention of our theologians.

**TOWARDS ETERNITY. By the Abbé Poulin. Translated by M. T. Torromé. London: Burns & Oates, Limited; New York, Cincinnati and Chicago: Benziger Brothers. 1904. Pp. 312.**

The author of this book of meditations desires to claim but one merit for it—sincerity. It is his hope to do a little good; to hearten the discouraged, to sustain on the rough road of duty those who are likely to falter, to assuage the anguished by inspiring in them resignation and trust. He wishes to help those who pursue their ideal in the dark and uncertain paths of life and to bring to them a keen appreciation of the strength of the divine promises; and, by raising a corner of the veil which covers the eyes of those who walk sadly, to urge them to patience and courage, that they may persevere till the end.

Each of the meditations which make up the volume contains many thoughts well calculated to fulfil the hopes entertained for them by their author, for the great fundamental truths of salvation gain fresh

coloring and a renewed interest as they are presented from the point of view of an earnest individual soul.

It is unfortunate, however, that the author's literary method is so faulty. The book lacks that order, logical sequence, and lucidity which we have come to expect as a characteristic of French workmanship. The meditations were apparently first delivered as conferences and later brought together to form a book. The style is, for the most part, emotional.

**A MANUAL OF GREGORIAN CHANT.** Compiled from the Solesmes Books and from Ancient Manuscripts. Society of St. John Evang.: Desclée, Lefebvre & Co. Rome, Tournai (Belgium). 1903. Pp. 394.

Among the numerous publications that point the way to a correct rendering of the Gregorian chant in the liturgy, this Manual is the one most accessible for English-speaking congregations. The object is to instruct the people to take part in the ordinary offices of the solemn service. This can be done only by training certain members of the congregation so that these may act as leaders; the rest, with books in hand, follow the melodies until they become accustomed to the reading and can take part in the chant.

Accordingly this Manual begins with a brief introductory instruction regarding the names, figures, value of the notes, and principal combinations of the Gregorian chant, exemplified by transcription in modern notation. A very important feature of this chant is the understanding of the rhythm and phrasing. It is in reality nothing else but the art of melodious reading according to a varied mode of raising and lowering the tone of the voice. The pauses are, like those of intelligent reading, determined by the sense, and this produces the phrasing. As it is therefore greatly helpful to know the meaning of the words, at least in a general way, in order to sing with proper expression, the English translation of the Latin text of the Mass is a useful adjunct in the training for the liturgical music. Accordingly the further contents of this Manual are the Ordinary of the Mass (English with the Latin), the chants for the Ordinary (Latin), the *Te Deum*, Compline, Hymnal for Vespers and Compline, including the Proper of the Season, the Common of Saints, and the Proper of Saints (Latin), Vespers for the Dead, Requiem Mass. Next follow a number of Latin hymns for the different feasts throughout the year; and the hymns, sequences, litanies usually sung at Benediction service. These last-mentioned pieces are quite numerous; there are twelve

tones for the *O Salutaris*, eight tones for the *Tantum Ergo*, etc. The Vesper psalms are not in this Manual, only the antiphons, versicles and hymns belonging to them; the psalms with their notation are printed separately in a Vesper book.

The settings of many of the hymns are taken from old Latin MSS. in the British Museum, some of the sequences are from the Sarum original. In the art of book-making, especially typography, our Roman publishers may have something to learn from their Ratisbon brethren of the liturgical press. The Pustets certainly gave us fine editions of the chant books, even if they were not the most approved as to text, for which, of course, that firm was not responsible. However, the St. John Society is evidently alert, and we shall soon be in possession of good guides to the best music for the church.

**WEBSTER'S INTERNATIONAL DICTIONARY OF THE ENGLISH LANGUAGE.** Being the authentic edition of Webster's Unabridged Dictionary, comprising the issues of 1864, 1879, and 1884, thoroughly revised and much enlarged under the supervision of Noah Porter, D.D., LL.D. With a Voluminous Appendix to which is now added A Supplement of twenty-five thousand words and phrases. W. T. Harris, Ph.D., LL.D., Editor in Chief. Springfield, Mass., U. S. A. Published by G. & C. Merriam Company, 1904. Pp. 2011 + 238.

The new edition of *Webster's International Dictionary* is an improvement in many respects over those which have formerly appeared. It has been revised throughout, and, in addition, contains a supplement of twenty-five thousand new words and meanings embodying the changes which have occurred in the language during the past ten years, the period which has elapsed since the last edition was published. It has thus kept pace with the growth of our tongue, and is in the best sense of the term up-to-date. Accurate scholarship and careful work mark the supplement, and the same confidence may be placed in the correctness of the definitions as the main portion of the dictionary has long merited and enjoyed.

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# Literary Chat.

Dom Gueranger's *L'Année Liturgique*, which has been translated into several modern tongues, reaches in its French original (fifteen volumes) half a million (500,000) copies sold. It is a mine of information not only upon topics liturgical, but also theological, archæological and historical. It was therefore a most commend-

able thought of P. Biron, one of the disciples of the great Benedictine of Solesmes, to issue a separate volume in the nature of an index and guide to so useful a work. The title is *Table Générale de l'Année Liturgique.* (H. Oudin, Paris.)

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The second volume of *Herder's Konversations-Lexikon* (Third Edition) includes the terms "Bonar" and "Eldorado." It is in every sense a useful, reliable and attractively printed encyclopædia for the use of the lay reader (as distinguished from the professional student). The fact of its coming from a Catholic firm and that it was gotten up by Catholics in order to counteract the noxious influences of popular encyclopædias which, under the assumption that the birth-place of German Protestantism need not give room to a just appreciation of Catholic rights, misrepresented the facts and persons which they discussed, gives a sufficient guarantee of the soundness of the information on religious topics. But quite apart from this, *Herder's Lexikon* is a thoroughly up-to-date source of information on all secular subjects of every kind, and ranks with the best literary products in the same field from other quarters. It is a worthy complement to that other fund of exclusively ecclesiastical information, the *Kirchen Lexikon*, published by the same firm.

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Father Nolden's (Jesuit University, Innsbruck) handy little volume, *De Poenis Ecclesiasticis*, published as an adjunct to his *Summa Theologiae Moralis*, now in its fourth edition, will prove a useful index to confessors as well as to students during the Jubilee Indulgence. The author has the gift of clear definition, and the Innsbruck publishers (Fel. Rauch—C. Pustet) know how to produce that clarity in their typographic fashion.

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The idea of preaching in popular fashion on the *Pentateuch* is novel, at least in Catholic pulpits. One would think it a little dangerous, until we find how a parish priest in Freiburg (Baden) does it. Herder has just published a series of six such sermons on "The Creation," by Fr. Heinrich Hansjacob. They are remarkably solid and practical, not merely as an exposition of what Moses taught, but also as an application to present circumstances and conditions in the growth of Christian life and domestic sanctity.

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In view of the approaching festivities in honor of the Immaculate Conception of the Virgin Mother of Christ it is proper to recall some of the works on the subject issued at the time when the dogma was defined by Pius IX. Perhaps the best treatise in English is that of Bishop Ullathorne, *The Immaculate Conception of the Mother of God* (London, 1855), which explains the dogma and its motives, and is written in that exquisite style of devout conviction which characterizes all the literary treasures of that saintly prelate.

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A treatise (xxx—322 pp.) by Dr. J. D. Bryant, a physician and convert to the Catholic faith, entitled *The Immaculate Conception of the Most Blessed Virgin Mary, Mother of God*, was published in the same year (1855) by Donahoe of Boston. It is an affectionate tribute to our Blessed Lady, setting forth the doctrine of the Immaculate Conception, its reasonableness, its proofs from Scripture, from the tradition of ancient liturgies, of the Christian Fathers, the teaching of St. Bernard, St. Thomas of Aquin, and others on the subject, and the answers to objections made against the Dogma.

The Sadliers published simultaneously (1855) the *Polemical Treatise on the Immaculate Conception* by Cardinal Lambruschini, together with an historical summary of the doctrine in past ages, by Father Felix, S.J. The translation was made from the French version, by Mrs. Sadlier with the assistance of a priest who translated the Latin documents. This volume also contains Cardinal Wiseman's historic *Pastoral* on the declaration of the Dogma.

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It will be remembered that Pius IX was in exile at Gaeta when he addressed the Catholic world on the proposed dogmatic definition of the Immaculate Conception. The London *Times* wrote of him on that occasion: "It is a matter of history, however singular and unwelcome such an assertion may sound, that in the very hour of his flight and fall, Pius IX was and is more entirely Pope and head of the Latin Church than many hundreds of his predecessors have been amid the splendors of the Lateran. Personally the deposed Pope has exhibited to the world no small share of Evangelical virtues; and though his political abilities proved inadequate to execute the moderate reforms he had entered on, from the unworthiness of his subjects and the infelicity of the times, yet the apparition of so benignant and conscientious a man on the Papal throne in the midst of the turmoil of Europe, has forcibly struck the imagination and won the affection of the whole Roman Catholic population of Europe."

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The same year the late Protestant Episcopal Bishop, Arthur Cleveland Coxe, then Rector of Grace Church, Baltimore, raised his voice in protest against the Papal Definition. He was sure that American Roman Catholics would not accept the declaration of the Pope; they were not ultramontane, but animated by the Gallican spirit of independence, and they would "reject with professions of abhorrence" the innovation by which a Pope "without the formal sanction of an Ecumenical Council ventured to usurp the prerogative of defining such a dogma." He felt confident that the decision of Pius IX would soon be regarded by all sober Catholics in this country "as a nullity." To enforce this conviction he undertook to translate from the French a portion of a book published by the Abbé Laborde, in which the latter had attempted to prove *The Impossibility of the Immaculate Conception as an article of faith.* Mr. Coxe had scented the carrion and after feasting upon it resolved to spread the remains for the delectation of like tastes. The book is forgotten, and it is only as a proof of the idleness of the author's prophecies that we recall it now in face of the universal acclaim which the Catholic Church makes in behalf of a doctrine which fosters the noblest aspirations of our nature, and is a pledge of purity in the heart, the family, and society.

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In answer to the futile statement that Pius IX violated Catholic traditions by attempting to define the dogma of the Immaculate Conception without the voice of the Episcopate in Ecumenical Council, we have the facts as related by Cardinal Wiseman, who was present in Rome on the memorable occasion of the solemn definition. "The Pope had written from Gaeta to ascertain the belief of the Episcopate on the Immaculate Conception and on the expediency of defining it. Six hundred and ten letters from Catholic Bishops came in answer to the Pope's appeal. All expressed belief in the doctrine, only four opposed its definition. Fifty-two doubted

its opportuneness. Petitions for the definition—which filled nine volumes—came from all parts of the world." (*Life of Cardinal Wiseman*, Vol. II., p. 108.)

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Readers of French will appreciate a work by Mgr. J. B. Malou, late Bishop of Bruges, *L'Immaculée Conception de la B. V. Marie considerée comme dogme de foi.* It is in two volumes, published at Brussels shortly after the definition. The same author also wrote a volume on the Iconography of the Immaculate Conception, in which he makes interesting researches touching the pictorial representations of the Dogma from the earliest times to our own. Unfortunately the work lacks illustrations.

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The theologian who is in search of works on the Immaculate Conception will naturally go back to Carlo Passaglia's monumental work, in two quarto volumes, published at Naples the year after the definition of the Dogma. Others have closely followed in the traces of the great Jesuit; so Cornoldi, S.J., and Aloys. Vaccari in his volume *De Corporea Assumptione B. V. M. in Coelum.*

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In a recent article on the subject of "The Ideal College" the writer commented upon the desirability of cultivating a spirit of manly independence among students. He instanced the Rugby system pictured by Thomas Hughes in his *Tom Brown* as illustrative of excellent results, and pointed to the necessity of having the discipline of the College presided over or controlled by a priest of broad and gently firm character, who could sympathize with the students and by winning their affection direct them along the lines of right conduct.

None will question the beneficent influence of a certain freedom under the paternal watchfulness of a superior who substitutes the love of a conscientious parent for the "espionage" system of a prefect performing the task of headmaster from a sheer sense of duty. In many of our colleges, controlled by Religious, the paternal direction which favors the development of character under a system of honor recommendation is carried out, and where that system does not suffer from a desire to hold the pupils for their money's worth, it is necessarily successful.

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But it would be a gross mistake to apply the system of training suggested for a secular boys' school or boarding college, to schools for children or in most cases even to those for grown-up girls. A boy's character is mostly formed—so far as its bent and quality are concerned—at the age of fourteen or fifteen years. After that you may lead him or you may drive him, you cannot form him or transform him, unless in so far as his nature is capable of being altered by reflection. With the child, or with the girl whose development takes place mainly through the channel of the heart, the case is different. We have before us a small volume recently published, *De la Direction des Enfants*, by a French priest who has for many years had the charge of an educational establishment for children. He advocates a system of spiritual training for the young which admirably approves itself by the reasons he assigns and by the results which it has produced under his own eyes. That system takes for its central aim the habit of self-control cultivated with unrelenting perseverance by definitely though gently enforced practices of piety. No liberty of choice in the work of self-conquest, because it is a necessity for ultimate happiness and the right use of freedom; nor in

the selection of the methods, because the child can be no judge of what is of use and benefit to its character. But the object of the warfare with self, which is forced on the young mind and will, is liberty and its full enjoyment when the right use of it has become a fixed habit. That ought to be invariably the first stage in the child's education. When that stage has reached its period, then the "honor" and "freedom" and "not too much piety" system will be the testing of the good boy and the last resort for the improvement of the spoiled boy; whereas for the girl, if she have the habit of good, she will seek the privilege of cultivating it by the very approbation of her heart; and if she have not that habit, liberty will make her a shrew not to be tamed but by the hard strokes of misfortune.

But again, "enforced practices of piety" must not be understood to mean the hard insistence on mechanical practices which the heart is not taught to appreciate. A girl may thus be led to hate piety and to weary of attending chapel. We must create motives in the young heart; and this is the supreme wisdom of the educator. —More of this anon.

# Books Received.

## THEOLOGICAL AND ASCETICAL.

SPIRITUAL DESPONDENCY AND TEMPTATIONS. By the Rev. P. J. Michel, S.J. Translated from the French by the Rev. F. P. Garesché, S.J. Revised and corrected. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 278. Price, $1.25.

THE AUTHORITY OF THE CHURCH. Pastoral Letter. By the Right Rev. W. H. O'Connell, D.D., Bishop of Portland. 1904. Pp. 65.

GOSPEL STORY OF THE PASSION OF OUR LORD. Compiled by the Very Rev. Arthur Canon Ryan. Catholic Truth Society, San Francisco. International C. T. S., 373 Fulton St., Brooklyn, N. Y. Pp. 40.

DIE WISSENSCHAFT DER SPEZIELLEN SEELENFUEHRUNG. Von Dr. Cornelius Krieg, Prof. Theol. Freiburg Universität. Freiburg im Breisg.: B. Herder (St. Louis, Mo.). 1904. Pp. 558. Price, $2.80.

DE VIRTUTIBUS INFUSIS. Auctore P. Sancto Schiffini, S.J. Cum Approbatione Rmi. Archiep. Friburgensis et Superior. Ordinis. Friburgi Brisg.: B. Herder (St. Louis, Mo.). 1904. Pp. 695. Price, $3.10.

LEHRBUCH DES KATHOLISCHEN KIRCHENRECHTS. Von Dr. J. B. Sägmüller, Prof. Univ. Tübingen. Freiburg im Breisg.: B. Herder. 1904. Pp. 834. Price, $4.00.

DE POENIS ECCLESIASTICIS. Scholarum usui accommodavit H. Noldin, S.J., Prof. Theol. Universit. Oenipont. Editio IV. Cum approbatione Episc. Brix. et Superior. Oeniponte: Fel. Rauch (C. Pustet). 1904. Pp. 123. Price, $0.65.

DIE SCHOEPFUNG. Sechs Kanzelvorträge, gehalten in St. Martin, Freiburg, von Pfarrer H. Hansjacob. Freiburg im Breisg.: B. Herder. 1904. Pp. 67. Price, $0.60.

THE MESSAGES OF THE PSALMISTS. The Psalms of the Old Testament Arranged in Their Natural Grouping and Freely Rendered in Paraphrase. By John Edgar McFayden, M.A. (Glass.) B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. New York: Charles Scribner's Sons. 1904. Pp. xxii—334.

STORIES ON THE ROSARY. By Louisa Emily Dobrée, author of *Stories of the Seven Sacraments*, etc. Part III. The Glorious Mysteries. New York, London and Bombay: Longmans, Green & Co. 1904. Pp. 154. Price, 1s. 6d.

## LITURGICAL.

S. LITURGIAE COMPENDIUM. Opera F. X. Coppin et L. Stimart. Sedulo recognitum novissimae rubricarum reformationi et accommodatum novoque ordine digestum. Editio altera. Parisiis, Tornaci et Lipsiae: H. & C. Casterman. 1904. Pp. 619.

COMPENDIUM SACRAE LITURGIAE, juxta Ritum Romanum, una cum Appendice de Jure Ecclesiastico particulari in America Foederata Sept. vigente, scripsit P. Innocentius Wapelhorst, O.F.M.S., Theol. Lector, olim Rector Sem. Salesiani et S. Liturg. Prof. Editio Sexta. Neo Eboraci, Cincinnati, Chicago: Benziger Fratres. 1904. Pp. 601.

THE PARISH PRIEST ON DUTY. A Practical Manual for Pastors, Curates, and Theological Students Preparing for the Mission. Being a Brief Summary of the Prescribed Manner of Administering the Sacraments, the Service of the Dead, and Sundry Other Pastoral Functions in Accordance with the Roman Ritual. (The Sacraments). By H. J. Heuser, Professor of Theology at Overbrook Seminary. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 143. Price, $0.60.

LENT AND HOLY WEEK. Chapters on Catholic Observance and Ritual. By Herbert Thurston, S.J. London, New York and Bombay: Longmans, Green & Co. 1904. Pp. 487.

HORAE DIURNAE BREVIARII ROMANI. Ex Decreto S. Concilii Tridentini restituti S. Pii V, P. M. jussu editi, Clementis VIII, Urbani VIII et Leonis XIII auctoritate recogniti. Editio III post alteram typicam. Ratisbonae, Romae, Neo Eboraci et Cincinnati: S. Sedis Apost. et S. Rit. Congr. Typogr. MDCCCCIV. Pp. 327. Price, $2.15 *net.*

MISSA XXI IN HONOREM SANCTI ALOYSII GONZAGAE C. ad duas voces aequales cum Organo. Auctore Michaele Haller. Op. 87. MDCCCCIV. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 22. Price, $0.35.

MISSA "ITE MISSA EST" (toni solemnis) quatuor vocibus inaequalibus concinenda, composita a Raphaele Lobmiller, praebendato et directore chori musici ecclesiae cathedralis Rottenburgensis. Op. I. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 23. Price, $0.35.

SIEBEN OFFERTORIEN zu den Hauptfesten der Mutter Gottes, nebst einem Pange Lingua für eine Ober- und eine Unterstimme mit obligater Orgelbegleitung komponiert von J. Quadflieg. Opus 24. Regensburg, Rom, New York und Cincinnati: Verlag von Friedrich Pustet. 1904. Pp. 39. Price, $0.65.

*Missa Coronata* "Salve Regina." Quatuor vocibus aequalibus comitante organo concinendam composuit J. G. E. Stehle. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 26. Price $0.40.

*Missa Quinta* ad quatuor voces inaequales composita a G. V. Weber. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 17. Price, $0.40.

*Requiem* ad octo voces a capella auctori Josepho Niedhammer. Opus 18. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 51. Price, $1.25.

**Gregorian Music** (approved), published by Desclée, Lefebre and Cie. Rome and Tournai (Belgium):

*Liber Usualis* Missae et Officii pro Dominicis et Festis duplicibus. Prix, Broché, frs. 4.50.

*Manuale Missae et Officiorum.* Les rubriques et explications en latin. (*Notation grégorienne.*) Prix, Broché, frs. 2.25.

*Le même* que le précedent, mais en notation musicale moderne. 376 pages in-12.

*Missae in praecipuis Festis.* Appendix Missae et Officiorum Solesmensis Manualis No. 563. Pp. 40. (Notation grégorienne.) Prix, Broché, 0.35.

*Le même* en notation musicale moderne. Pp. 50 in-12. Prix, Broché, 0.50.

*Officium et Missae Nativitatis Domini.* Pp. 48 in-18. (Notation grégorienne.) Prix, Broché, 0.50.

*Officium Majoris Hebdomadae* juxta Missale et Brev. Rom. Pp. 186 in-18. (Notation grégorienne.) Prix, Broché, 1.25.

*Office abrégé de la Semaine Sainte*, texte latin et français. Pp. 144 in-18. (Notation grégorienne.) Broché, 1.00.

*Kyriale* (Ordinary Mass) édition latine. Pp. 80 in-12. (Notation musicale moderne.) Broché, 0.60.

A MANUAL OF GREGORIAN CHANT, compiled from the Solesmes Books and from ancient MS. (Notation grégorienne.) Pp. 440. Price, 3.10 frs.

*Variae Preces* ex liturgia tum hodierna tum antiqua collectae aut usu receptae 280 pp. in-8. (Notation grégorienne.) Broché, 3.00.

*Psalmi* in Notis pro Vesperis et Officio in omnibus Dominicis et Festis duplicibus, juxta ritum Romanum simul ac Monasticum. Pp. 160 in-18. (Notation grégorienne.) Broché, 0.75.

*Officium Defunctorum*, rit Monastique in-8 (Notation musicale avec tous les signes rythmiques.) Broché, 1.00.

MASSES.—*In Gregorian Notation:*

Pro Pace, 0.10.
S. Angelae Merici, Virginis, 0.20.
In Festo S. Joannis Berchmans, 0.10.
In Praesentatione B. V. M., 0.10.
La Messe dite Royale de H. du Mont, 0.10.

*In Modern Notation:*

Messe "Magne Deus," 0.15.
Immac. Conceptionis B. M. V., 0.10.
In Nativitate Domini, 2 messes, 0.15.
In Epiphania Domini, 0.10.
Dominica Resurrectionis, 0.10.
In Ascensione Domini, 0.10.
Dominica Pentecostes, 0.10.
In Solemnitate Corporis Christi, 0.10.
etc., etc.

## HISTORY.

SAINT PATRICK IN HISTORY. By the Very Rev. Thomas J. Shahan, D.D., Professor at the Catholic University, Washington. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. 77. Price, $0.50.

NEWMAN. By William Barry. Illustrated. New York: Charles Scribner's Sons. 1904. Pp. x—225. Price $1.00 *net.*

CATHOLICITY AND CIVILIZATION. By the Very Rev. Thomas Bouquillon, D.D. No. 6 of *Educational Briefs*, issued by the Philadelphia Diocesan School Board, April, 1904. Pp. 20.

PABST BONIFACIUS IX (1349-1404) und seine Beziehungen zur deutschen Kirche. Von Dr. Max Jansen, Professor, Univers. München. Freiburg (Breisgau): B. Herder. 1904. Pp. 213.

LIFE OF ANNE CATHARINE EMMERICH. From the German of Very Rev. K. E. Schmoger, C.SS.R. Second Revised Edition. New York, Cincinnati: Fr. Pustet & Co. 2 volumes. Vol. I, pp. 602; Vol. II, pp. 700.